ISSN 1059-1249

The Magic Lantern Gazette

A Journal of Research

Volume 27, Number 4 Winter 2015

The Magic Lantern Society of
the United States and Canada

www.magiclanternsociety.org

The Magic Lantern in Sunday School 1825

Dear Thomas:—My labours, with the young especially, are increasing and redoubling. The plans with the magic lantern are wonderfully beneficial. The use is now extending to adults, in lectures on Sacred and Profane History connected; costumes and manners of eastern nations alluded to in the Bible illustrated, evidences, &c. &c. &c.

Reverend Benjamin Allen,
letter to his brother, Thomas
October 1825.

Most of this issue is occupied by my own article on the use of the magic lantern in American churches before 1860. Detailed scholarship on magic lanterns in American churches is scarce, and what does exist mostly focuses on the period after 1865. We know very little about magic lanterns in churches before the Civil War. The article traces the use of magic lanterns to the 1820s, when they were first used in Sunday Schools, which themselves only became widespread during the same decade.

I review the origins of the Sunday School Movement in America and the involvement of both clergymen and laymen in giving magic lantern shows to students, or to benefit Sunday schools. Some of these individuals were heavily involved in the Sunday School Movement, and some were sent out by the American Sunday-School Union, founded in 1824, as missionaries to establish Sunday Schools around the country. Many of these men, and they were all men, were involved in other social reform movements as well, especially the temperance movement and the anti-slavery movement.

Most of the men showed lantern slides in Sunday schools and churches were not sketchy traveling lecturers who elicited complaints and condemnation from many clergymen. Some were accomplished citizens at the time they gave lantern slide shows; others gave shows at a young age and went on the distinguished careers, often in the church or in education. The exhibitors included an ex-slave active in the abolitionist movement, a blind African American phrenologist who later ran an asylum for blind orphans, a circuit-riding Methodist minister who lectured on astronomy, a minister who became the first President of St. Lawrence University, several men who were both practicing ministers and practicing physicians, a man who spent some time as an Indian Agent in the West, and a layman who teamed up with future department store magnate John Wanamaker to found a Sunday school in Philadelphia that evolved into one of the city's most impressive churches.

Many of these early magic lantern showmen used Carpenter and Westley's phantasmagoria lanterns and their copper-plate sliders, as did lecturers in non-church venues who spoke on astronomy, historical costumes, and other subjects. Some of Carpenter and Westley's Biblical slides are pictured on the front and back covers and p. 35.

Just as I was finishing up this issue and had one page left to fill, Suzanne Wray sent me a review of a new book on the moving panorama of *Pilgrim's Progress*, which was exhibited during the same time period covered in my article. Her review appears on p. 34.

Kentwood D. Wells, Editor
451 Middle Turnpike
Storrs, CT 06268
kentwood.wells@uconn.edu
860-429-7458

Carpenter and Westley slide of the Crucifixion.

Erkki Huhtamo collection.

The Magic Lantern in American Churches Before 1860

Kentwood D. Wells
451 Middle Turnpike
Storrs CT 06268
kentwood.wells@uconn.edu

In one of the Sunday School departments of Philadelphia, a further improvement has been, we understand successfully attempted, by the illustration of scripture stories, with the magic lantern. We highly approve of these plans, and think that simple and philosophical experiments, illustrating the common phenomena of nature, may lead the young mind from nature up to nature's God; and when combined with an amusing elucidation of history, either scriptural, general, or natural, would, it must be readily allowed… render the children intelligent, well-informed, virtuous, and happy.

American Sunday-School Teacher's Magazine and Journal of Education, September 1824

Any magic lantern collector or scholar is familiar with the incredible abundance of religious-themed lantern slides available on Ebay and elsewhere. These slides can be found in a wide range of qualities, from hand-painted original artwork (see front cover) to cheap black and white photographs of religious paintings. By the late 19th century, an enormous industry was involved in production of religious slides for use in churches and Sunday Schools. The major distributors of lantern slides offered hundreds of religious images for sale. One dealer who catered to the religious market, George Bond of Chicago, offered more than 125 pages of religious slides in his 1910 catalog, not counting religious images in other sets such as temperance slides and slides for fraternal organizations. The catalog also featured letters and testimonials from clergymen extolling the virtues of Bond's slides as aids to religious education.[1] Joseph Boggs Beale, the premier lantern slide illustrator of the late 19th century, produced more than 400 religious images that were sold by many different dealers (**Fig. 1**).[2]

Fig. 1. Slide from a set on "The Prodigal Son" by Joseph Boggs Beale.

Wells collection

Purveyors of magic lanterns, stereopticons, and lantern slides advertised in religious periodicals, with direct appeals to clergymen to buy their products (**Fig. 2**). Despite this abundant evidence that the use of magic lanterns in churches was a major part of magic lantern culture and the magic lantern industry, there has been surprisingly little scholarship on the use of magic lanterns in American churches. This contrasts with the situation in Britain, where the use of magic lanterns in churches and by missionaries has been the subject of detailed research.[3] The scholarship that does exist on American churches focuses mostly on the late 19th century.[4] We know next to nothing about the religious use of magic lanterns before 1860, or the origins of the practice of presenting magic lantern shows in churches.

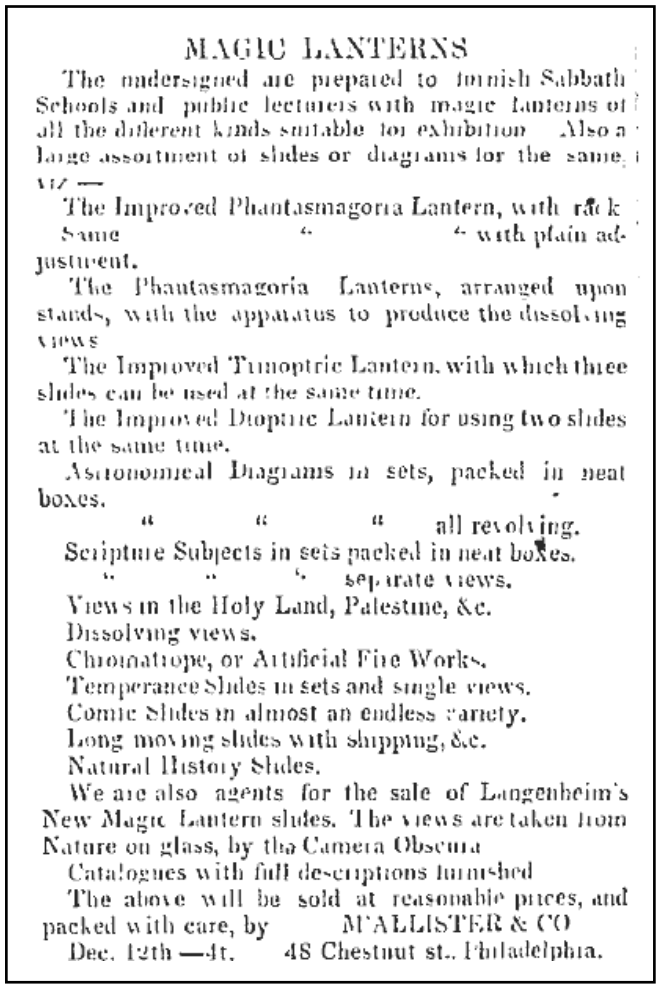
Marcy's Sciopticon
IS A GREATLY IMPROVED FORM OF
MAGIC LANTERN
FOR OIL OR LIME LIGHT.
For Houses, Sunday-Schools, and Lecture Rooms, it stands unrivaled.
L. I. MARCY, 1340 Chestnut-street, Philadelphia, Pa.

Fig. 2. Advertisement for Marcy's Sciopticon.

Methodist Quarterly Review, January 1876.

In this study, I surveyed digital collections of American newspapers and religious periodicals from 1800 to 1859, searching for references to the use of magic lanterns in churches.[5] The results of this survey are shown in Table 1 (p. 11). Probably we will never know who first used a magic lantern in church, because the event most likely was not announced in a newspaper. The earliest newspaper

announcements of magic lantern shows in churches that I have found so far date from the late 1830s, about the time that mass-circulation newspapers first appeared in America. However, there is evidence from other publications that the use of magic lanterns in churches actually began about two decades earlier. This survey revealed several interesting patterns in the data. First, the early use of magic lanterns in churches was closely tied to the American Sunday School Movement, suggesting that the first such use was directed mainly at children. Second, a disproportionate number of references come from the city of Philadelphia, which was both the center of the Sunday School Movement and the center of magic lantern culture in the early 19th century, starting with the firm of McAllister, the first major American dealer to specialize in magic lanterns and slides (**Fig. 3**).[6]



MAGIC LANTERNS

The undersigned are prepared to furnish Sabbath Schools and public lecturers with magic lanterns of all the different kinds suitable for exhibition. Also a large assortment of slides or diagrams for the same, viz —

The Improved Phantasmagoria Lantern, with rack
Same " " with plain adjustment.

The Phantasmagoria Lanterns, arranged upon stands, with the apparatus to produce the dissolving views

The Improved Tinoptric Lantern, with which three slides can be used at the same time.

The Improved Dioptric Lantern for using two slides at the same time.

Astronomical Diagrams in sets, packed in neat boxes.

" " " all revolving.

Scripture Subjects in sets packed in neat boxes.

" " " separate views.

Views in the Holy Land, Palestine, &c.

Dissolving views.

Chromatrope, or Artificial Fire Works.

Temperance Slides in sets and single views.

Comic Slides in almost an endless variety.

Long moving slides with shipping, &c.

Natural History Slides.

We are also agents for the sale of Langenheim's New Magic Lantern slides. The views are taken from Nature on glass, by the Camera Obscura

Catalogues with full descriptions furnished

The above will be sold at reasonable prices, and packed with care, by M'ALLISTER & CO

Dec. 12th —4t. 48 Chestnut st., Philadelphia.

Fig. 3. Advertisement for the Philadelphia firm of M'Allister & Co., aimed particularly at Sunday school teachers.

The Christian Observer, January 4, 1851.

The American Sunday School Movement

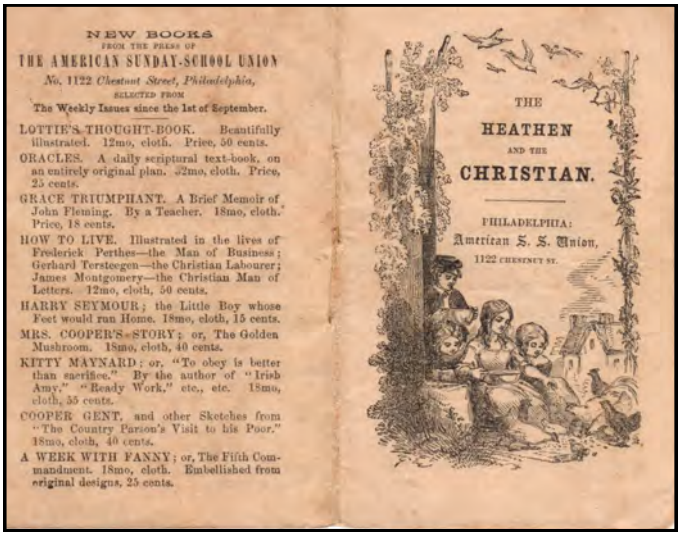
The idea of creating Sunday Schools to educate children originated in with the Methodists in England in the 1780s, and is attributed particularly to Robert Raikes (1736-1811), a printer from Gloucester. Raikes was especially concerned about the living conditions of the poor, mostly illiterate, which comprised the majority of the English population. He established a school for the poorest of the poor in Sooty Alley in 1780. The first of Raikes' schools were not limited to religious instruction. In the absence of a free public education system, his schools took on the task of teaching children to read and write, although the main textbook was the Bible and a few other religious tracts. Eventually, the Raikes system of education evolved into a nationwide system of schools for poor children. It also began the tradition of Sunday Schools often being established by laymen, rather than clergymen. This tradition was later passed on to the Sunday School Movement in America.[7]

The Raikes system of instructing children through the reading of the Bible was introduced into America in the 1790s. Led by Dr. Benjamin Rush of Philadelphia and various prominent laymen and clergymen, a First Day Society was established in Philadelphia in December 1790, with the purpose of establishing First Day (Sunday) schools on the Raikes model. From the start, the ambitions of this society extended beyond the establishment of Sunday Schools to founding a system of free public education for the state of Pennsylvania. Eventually the First Day Society Schools moved beyond instruction based solely on the Bible and introduced other morally uplifting books and tracts into the curriculum. These included titles such as *Doaley's Fables*, *Barbauld's Songs*, *Beauties of Creation*, *Catechism of Nature*, *Powers of Religion*, *Economy of Human Life*, *Watts' Songs*, *Whole Duty of Woman*, and *Fruits of the Father's Love*.[8]

For the first 40 years after the founding of the American Sunday School Movement in 1790, most Sunday Schools adopted a non-denominational or union plan, welcoming student from various denominations. This was largely due to strong opposition of many established churches to the idea of Sunday schools, which were seen as a threat to the power and influence of the church. For this reason, many of the leaders of the American Sunday School Movement were laymen, although some clergymen were supportive of the movement. The adoption of the union plan for Sunday schools naturally let to the establishment of union societies designed to foster cooperation among union schools and develop a common Sunday school curriculum. One of the first was a Union Society formed by a group of women in Philadelphia in 1804, which focused on the education of girls. Many similar societies were founded in New York and other cities.

This soon led to discussion of having a national Union Society to coordinate activities among regional societies and to supply teaching materials for Sunday schools. Again, Philadelphia took the lead, and in 1817, a national organization, the Sunday and Adult School Union was founded, headquartered in Philadelphia. The activities of this society expanded rapidly, including sending paid missionaries to towns and cities all over the country to found new Sunday schools. By 1824, there were more than 700 schools with nearly 50,000 students derived from the efforts of the Union. This organization rapidly became one of the principal publishers and distributors of books for children, including school books, religious tracts, alphabet cards, hymn books, and other materials suited for Sunday schools. In its first year, some 50,000 publications were distributed.

Eventually, the activities of this society led to the establishment of the American Sunday-School Union in 1824, which took over the work of the Sunday and Adult School Union, along with all of its funds, property, and books. The American Sunday-School Union remained headquartered in Philadelphia and became the principal national Sunday school organization for the rest of the century. It also became one of the most prolific book publishers in America (**Fig. 4**). In 1825, in its second year of existence, the Union was printing 90,000 pages of material per day, mostly juvenile literature. In the same year, the Union issued 900,000 copies of various publications, not counting several periodicals published by the Union.[9]


NEW BOOKS
FROM THE PRESS OF
THE AMERICAN SUNDAY-SCHOOL UNION
No. 1122 Chestnut Street, Philadelphia,
SELECTED FROM
The Weekly Issues since the 1st of September.

LOTTIE'S THOUGHT-BOOK. Beautifully illustrated. 12mo, cloth. Price, 50 cents.
ORACLES. A daily scriptural text-book, on an entirely original plan. 32mo, cloth. Price, 25 cents.
GRACE TRIUMPHANT. A Brief Memoir of John Fleming. By a Teacher. 18mo, cloth. Price, 18 cents.
HOW TO LIVE. Illustrated in the lives of Frederick Perthes—the Man of Business; Gerhard Tersteegen—the Christian Labourer; James Montgomery—the Christian Man of Letters. 12mo, cloth, 50 cents.
HARRY SEYMOUR; the Little Boy whose Feet would run Home. 18mo, cloth, 15 cents.
MRS. COOPER'S STORY; or, The Golden Mushroom. 18mo, cloth, 40 cents.
KITTY MAYNARD; or, "To obey is better than sacrifice." By the author of "Irish Amy," "Ready Work," etc., etc. 18mo, cloth, 35 cents.
COOPER GENT, and other Sketches from "The Country Parson's Visit to his Poor." 18mo, cloth, 40 cents.
A WEEK WITH FANNY; or, The Fifth Commandment. 18mo, cloth. Embellished from original designs, 25 cents.

THE
HEATHEN
AND THE
CHRISTIAN.
PHILADELPHIA:
American S. S. Union,
1122 CHESTNUT ST.

Fig. 4. Back and front cover of a 16-page miniature paper book published by the American Sunday-School Union. The list of new books dates this copy to 1851, but the appearance probably had not changed since the early 1840s.

Wells collection

Rev. Benjamin Allen and the Magic Lantern in Sunday School

One of the earliest references to the use of the magic lantern in church is the passage from the *American Sunday School Teacher* from 1824, quoted at the top of this article. It refers to a new innovation in a Philadelphia Sunday school, the use of the magic lantern to illustrate stories from scripture. Most likely this refers to the Sunday school founded by Rev. Benjamin Allen (**Fig. 5**), rector of St. Paul's Episcopal Church (**Fig. 6**). Rev. Allen was deeply involved in the movement to provide free education to the children of Pennsylvania. In 1824, the same year as the founding of the American Sunday-School Union, Allen was appointed director of public schools (which were derived from Sunday schools) for the city of Philadelphia.[10] Even earlier, in about 1822, he had begun giving magic lantern lectures on scriptural history and astronomy to his Sunday school classes. This innovation was sufficiently novel to be mentioned in his funeral oration.[11] In a memoir published shortly after his death, his brother Thomas described his work with the magic lantern:

> Another interesting plan, which he first introduced to the children of Sunday-schools, was the illustration of Scripture by means of the magic lantern. This happily combined amusement and instruction. He found this plan so well adapted to instruction, that he introduced it in his lectures to persons more advanced and finally he delivered courses of lectures, in connexion with the lantern, on the subject of history and astronomy.[12]

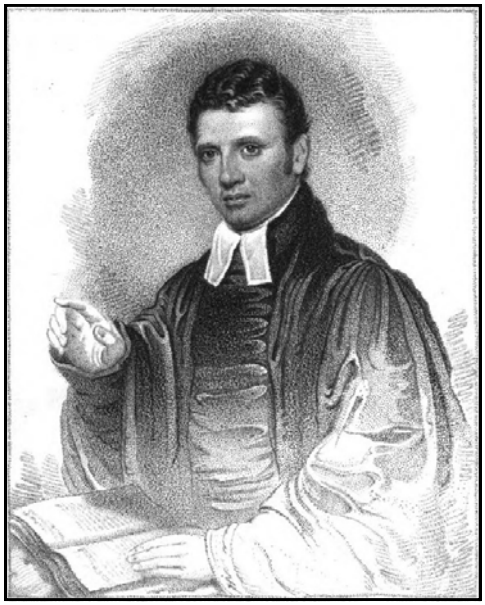


Fig. 5. Rev. Benjamin Allen of Philadelphia, one of the first ministers to introduce the magic lantern into Sunday schools.

Thomas Allen (1832), *Memoir of Rev. Benjamin Allen*.

Fig. 6. Old St. Paul's Episcopal Church, Philadelphia.

Outline of the History of Old St. Paul's Church, Philadelphia, Pennsylvania (1917) (Google Books).

His brother quoted from a letter from Rev. Allen written in October 1825 that described his magic lantern work:

> *Dear Thomas:—My labours, with the young especially, are increasing and redoubling. The plans with the magic lantern are wonderfully beneficial. The use is now extending to adults, in lectures on Sacred and Profane History connected; costumes and manners of eastern nations alluded to in the Bible illustrated, evidences, &c. &c. &c. Could you take a rapid trip here, you might see the whole system, and transplant it; it is hardly describable.*[13]

His brother's memoir went on to describe Rev. Allen's lectures to adults, which began in 1825:

> His public lectures were for some time delivered in the Philadelphia Medical Society Hall. From the account for the use of the room, it appears, that at one period he occupied the room four times in the week, Tuesday evenings, Monday, Thursday, and Saturday afternoons, during a part of 1825 and 1826.
>
> The proceeds of the above lectures were devoted to benevolent objects. A friend informed me, that when my brother was making arrangements for his lectures on Astronomy, he observed that his object was, that as he could not obtain money from the people for missionary purposes any other way, he therefore therefore adopted this course. His motive is further developed, also the favourable manner in which his lectures were received, by the following—
>
> "*The Directors of the 'Female Association,' present their respects to Mr. Allen, and acknowledge, with many thanks, the very liberal donation derived from his interesting and instructive lectures on Astronomy*."[14]

Other ministers were impressed by Allen's magic lantern scheme and some adopted a similar approach in their Sunday schools. A letter from his friend Rev. Harry Croswell of New Haven, Connecticut, expressed admiration for his "rather novel" method of organizing Sunday school classes:

> *Rev. and Dear Brother:—I rejoice to hear of the adoption of any expedient which may increase religious knowledge, or promote the piety of our people. And although your scheme for managing your Bible-class may be 'rather novel,' I see no reason to doubt its beneficial effects. My classes of this description will not be organized until late in Spring. I now lecture on Sunday, Tuesday, and Friday evenings—make pastoral visits on Wednesday and Thursday evenings, that is, meet a few neighbours assembled in a private house in any part of the parish for religious conversation and prayer—and Monday evenings, I wait in my study for the calls of young people and others.*[15]

Also impressed by Rev. Allen's Sunday school plans was the recently formed American Sunday-School Union, which made him a life member:

> *Philadelphia, May 31st, 1825.*
>
> *The Rev. B. Allen—*
>
> *Dear Sir:—The teachers of St. Paul's Sunday-schools, as an evidence of their personal regard for you, and also of the high estimation in which they hold your services in the cause of Sunday-schools, have caused the necessary sum to be paid the Treasurer of the American Sunday-School Union for the purpose of constituting you a life-member of that valuable Institution. Allow me, Sir, to add, it is with feelings of no ordinary gratification, that I have undertaken the pleasing duty of announcing to you this fact: and in the name and behalf of the Societies, accept Sir, the assurance of our warm attachment and personal regard.*
>
> *JOHN FARR, In behalf of the Sunday-school Teachers of St. Paul's Church*.[16]

The following year, the American Sunday-School Union acknowledged his novel contributions to Sunday school education by asking him to make suggestions on a plan for best educating Sunday school students:

> *Rev. B. Allen—*
>
> *Dear Sir:—At the solicitation of many respectable individuals in different parts of our country, the American Sunday-School Union have resolved to adopt measures to promote the formation, and conducting of Bible Classes, and have appointed a Committee of the Board to superintend this department; to obtain and circulate information on the subject; employ agents to promote them, and adopt such other measures as may be proper for the attainment of this important object. One of the measures which the Board deemed it expedient to adopt, is the issuing of a plain and simple plan for conducting Bible Classes for adults; to be generally instructed by ministers, and another for Bible Classes for youth of fourteen years of age and upwards, who may eventually be admitted into the Pastor's Bible Class. The latter to be usually instructed by competent Sunday-School teachers.*
>
> *The Committee wish to form a set of rules which may be unexceptionable, and of general adaptation, and have instructed me to solicit from you such a plan, or plans, as in experience you have found best fitted to answer the important ends of pursuing the social study of the Word of God. The deep interest which you have manifested in this department of pastoral duty, point the Committee to you to aid them in this desirable and important work, and the same reason precludes the necessity of making an apology for the liberty they take, and they hope you will consent to furnish them with a reply, as early as consistent with your various duties. I am, Rev. and Dear Sir, most respectfully, your's,*
>
> *FREDERICK W. PORTER, Cor. Sec.*[17]

Magic Lantern Lectures in the 1820s and 1830s

Aside from the information on Rev. Allen's use of the magic lantern in Sunday school, I have not found many references to magic lanterns in churches and Sunday schools in newspapers of the 1820s and 1830s. Nevertheless, there is evidence of continuing use of magic lanterns in churches during this period, as well as magic lantern lectures given in town halls, lyceums, museums, schoolrooms, and other secular venues. The latter are worth discussing briefly by way of comparing and contrasting such lectures with those given in churches and Sunday schools. Most lectures in this period were on science and other non-religious subjects. Astronomy, in particular, was popular in both churches and secular venues.

Peale's Museum in Philadelphia announced as early as 1820 an exhibition of the "Magic Lanthorn, with the Astronomical department, as well as with some Grotesques" (**Fig. 7**). In New York, ads for magic lantern shows in these decades, which mostly appeared in the New York *American*, were dominated by announcements for Rubens Peale's Museum on Broadway (1826-1843), but these were mostly entertainment shows, not serious lectures. Sometimes the museum did offer demonstrations on astronomy using the magic lantern.[17a]

LAST WEEK
OF SIGNOR HELLENE'S
Performance in
PEALE'S
MUSEUM

Prior to his departure for New York.

RUBENS PEALE respectfully informs the public, that in consequence of the general satisfaction given by SIGNOR HELENE, on the *PAN DEAN BAND*, consisting of the Chinese Bells, Pandean Pipes, Italian Viola, Turkish Cymbols and Tenor Drum, all played by him at the same time, and in perfect harmony; and also curiously imitating the Canary Bird with his mouth; will perform in the long room of the MUSEUM, in a conspicuous situation, to be seen by all the company, commencing about 9 o'clock in the evening.

Also, will be exhibited every evening this week, the Magic Lanthorn, with the Astronomical department, as well as with some Grotesques, except on the evening of Tuesday and Thursday, when will be performed a variety of useful and elegant experiments in Natural Philosophy at 8 o'clock.

Admittance, as usual, 25 cents.

April 17—d1wif

Fig. 7. Advertisement for Peale's Museum in Philadelphia, including an announcement of a "Magic Lanthorn," with the Astronomical department.

Franklin Gazette, April 20, 1820, p. 3.

Many lecturers of this period used the magic lantern to illustrate the principles of astronomy. In 1824, at the Exchange in Baltimore, Theodore Newell (1753-1833) exhibited his "Astronomical Machine," and in the evening there was an "Astronomical exhibition of the Eclipses, &c. with the Magic Lanthorn." Between 1829 and 1836, Nehemiah Ball gave magic lantern lectures on natural history, zoology, and astronomy at the Concord, Massachusetts, Lyceum, of which he was a founding member. He almost certainly used Philip Carpenter's copper plate sliders on those subjects.

In 1830, the small town of Minot, Maine, established a lyceum and began its operations with a series of lectures, including one on astronomy by Rev. Elijah Jones. The lyceum acquired a magic lantern and other instruments for the use of lecturers from Josiah Holbrook in Boston. Also in 1830, the Hartford Museum in Connecticut presented an "Optical Exhibition" that included an Astronometer, "which will produce large and beautiful Transparencies, of Celestial bodies, Cities, Buildings, Shipping and National Costumes—the figures as large as life." The same announcement indicated that a Magic Lanthorn would be employed in the exhibition. Clergymen and "instructors of youth" were particularly invited.

In 1831, Warren Colburn (1793-1833) gave "a course of Lectures on Astronomy with illustrations by the magic lantern" in the Town Hall in Lowell, Massachusetts. Previously, in the 1820s, he had used a magic lantern to illustrate lectures on natural history and other subjects. Also in 1831, Enoch Hale, Principal of the Atkinson Academy in Atkinson, New Hampshire, used a magic lantern to lecture on astronomy at the school. A Mr. Wheeler gave astronomy lectures illustrated with the magic lantern in Charleston, South Carolina in 1831, while in 1834, a Mr. Adams gave a lecture on astronomy in his schoolroom in Portland, Maine.[17b]

Other lecturers in the 1820s and 1830s used the magic lantern to illustrate a variety of subjects. In 1823, Prof. John R. Cotting (1778-1867) lectured at Boston's Columbian Museum (1795-1825) on the theory and principles of optical instruments, "when will be exhibited and explained, the new and improved Phantasmagoria, and Magic Lantern, with a variety of humorous figures." In 1834, Professor Miller lectured at the Maryland Institute (**Fig. 8**) on "Lenses" and illustrated the talk with a magic lantern.

A more unusual topic was a lecture by a Mr. Mossie on "Faces," illustrated by the magic lantern, at Peale's Museum in Baltimore in 1831. In 1830, Mr. J. L. Milton lectured at Masonic Hall on Broadway in New York (**Fig. 9**) on female education, and also offered a series of "Historical Lectures, sacred and profane, exhibiting the principal characters and events, by means of the Magic Lantern." In 1834, the Dedham, Massachusetts Youth's Lyceum engaged Mr. Gardner Rice to give lectures on electricity and phrenology, followed by the exhibition of "a large and powerful MAGIC LANTERN, accompanied by twenty-four beautiful natural and historical Diagrams."[17c]

Fig. 8. The Atheneum in Baltimore in 1832, the home of the Maryland Institute for the Promotion of the Mechanic Arts.

Picture of Baltimore, Containing a Description of all Objects of Interest in the City; and Embellished with Views of the Principal Public Buildings (1832).

Fig. 9. Masonic Hall on Broadway in New York, 1831.

New York Historical Society

One of the best documented magic lantern lecturers from the 1820s is Anne Laura Clarke, a schoolteacher from Northampton, Massachusetts. In 1823, in addition to her teaching career, she decided to take up public lecturing, an unusual career choice for a woman in that period. Her subjects were mostly historical, "comprising the interval from the Creation to the termination of the American Revolutionary War in 1783." Her lecture venues were mostly public halls and schoolrooms. Initially, she illustrated her lectures with large colored charts, but in December 1825, after a season of lectures in Philadelphia, she purchased a Carpenter Phantasmagoria lantern from John McAllister and Sons, along with several sets of copper-plate sliders illustrating historical topics and the history of costumes. From 1825 to 1835, she toured with her magic lantern throughout all of the New England states, upstate New York from Troy westward to Buffalo, and southward to Philadelphia and Baltimore.[17d]

Early Debates on Magic Lanterns in Churches

The use of magic lanterns in churches in the early 19th century was not without controversy. For example, a brief piece in the *Christian Secretary* for 1839 [published in Hartford by the Connecticut Baptist Missionary Society], took exception to the posting of advertisements for lectures in churches, especially when admission was charged:

> We protest against the practice which is becoming somewhat prevalent, because ministers have in so many instances complied with it, of making the pulpit the organ for catchpenny advertisements. If a man comes along with a show of some sort, an exhibition of paintings, magic lantern, or what not, and only lugs in something about Palestine, or Jerusalem, or India, or the heathen, he will consider himself entitled to the free use of a meeting house, for his exhibition, or "lecture," as he calls it—or at least he will send his notices to every clergyman in the place, to be read from the sacred desk, announcing that Mr. A. will "deliver a lecture" on some subject of the character above named, and generally closing with "*Admission*, twenty-five cents." The pulpit is no place for such things. The lecture or exhibition may be good enough, and interesting enough, but if the lecturer charges his audience for his services, he should make his announcements through the ordinary and proper channels for advertising. Every thing of the kind should be excluded from the pulpit—it is out of place there—and we really hope that no clergyman, in this vicinity at least, will ever again consent to be made the mouthpiece for such notices.[18]

This sort of opposition to magic lantern shows in churches continued for decades. An article on church architecture in the *Yale Literary Magazine* for 1845, quoted in a newspaper from Easton, Maryland, compared modern church architecture unfavorably with the great Medieval cathedrals, and especially decried the use of churches for purposes other than worship, such as magic lantern shows:

> A church with us is nothing more than a comfortable two story building, with a platform at one end for the speaker, and seats cushioned off for the choir & a lecture room underneath. In general, it presents a ludicrous mixture of church, theatre, and concert-room, with a decided predominance in favor of the latter; and in truth, it is well that it should be so, for it is used indiscriminately for every purpose under the sun. We are not at all astonished if we see it open on Wednesday night for a magic lantern exhibition, Thursday for a lecture on Astronomy, Friday for a sale of useful and fancy articles, Saturday for the Ethiopian Serenaders, and Sunday (*horresco referens*) [I shudder as I tell the story] for the Holy Communion![18a]

In 1847, Rev. H. C. Tilton of North Penobscot, Maine, voiced opposition to travelling lecturers preying upon local congregations, quoting from a resolution passed by the Bucksport Ministerial Association:

> "Inasmuch as a great number of persons are travelling about the country lecturing on Temperance, Slavery, History, Astronomy, etc., and inasmuch as such efforts are often ill-timed and exciting, consequently bearing unfavorably upon the interests of the church, by diverting the attention of our members from the means of grace, and dissipating the public mind, therefore,
>
> "Resolved, That, though these subjects are important in their place, yet in view of the facts above stated, we cannot consistently, as Methodist ministers, cooperate with such men, nor give them our encouragement.
>
> "Resolved, That we consider it highly improper for local preachers of the M. E. Church, to engage in such practices."
>
> We cannot say that other parts of the country are cursed with a horde of hungry lecturers, caring for nothing but their own bellies and pockets, but as far as our personal acquaintance extends, there are as many of these wandering stars as the people can take care of. Our objections to such a system of public instruction may be summed up in the following manner:

First. The great mass of travelling lecturers are persons of very exceptionable character.—Take an example or two.

> A temperance lecturer puts up at a rum tavern, and after spending a few days and evenings in the village, in lecturing to the good people, on Reform, and receiving a good purse of change, he leaves his loving rum home, without paying his bills. Another, after making a good winter's work, goes home and spends the summer, drunk. A very solemn lecturer on sacred history, can spend nights at the card table, or in the ball room. A pious anti-slavery lecturer takes every opportunity to vilify the church and state. Thus a tribe of hungry wolves prowl about the land, until the people are sick; a good man finds himself in so bad company, that he stands a poor chance to gain confidence from the sober portion of the community. Let good men stay at home, and bad men mind their own business. We are of the opinion, that the cause of temperance, and of the slave, have actually been retarded and injured by these means.
>
> Second. Such efforts are often ill-timed.—This is a sore evil; there is "a time to every purpose." It is not infrequently the case, that when the church is making an effort for a revival, some public lecturer floods the place with his handbills—something wonderful has made its appearance in the world, and he has come to instruct the people in its mysteries—a wonderful magic lantern will be employed—why, come, old and young, and hear and see for yourselves. The whole village is filled with talk and fun. The evening comes and every thing rushes to the scene of wonder. Well, it all blows over, and just as you begin to gather strength again, another pounces upon you….
>
> Third. The whole troupe wander about in this manner, for *money*; but if they would leave behind them an equivalent, we would not complain; this they do not. These public lectures on the sciences and history, are merely superficial and transient—no real benefit is derived….
>
> Let our local preachers find some more profitable employment, and save themselves from being found in bad company.[19]

On the other hand, some clergymen expressed support for the use of magic lantern in churches. In 1859, *The New York Evangelist* wrote approvingly of the use of magic lanterns in churches and Sunday schools:

> *The Congregationalist* hints that a pastor, or a Sabbath School superintendent, might, by a little contrivance, greatly entertain and probably benefit the children, over whose welfare they should affectionately watch, by procuring a magic lantern and a few slides depicting scriptural scenes and incidents, attending the exhibition of them with simple lectures…. The interest awakened by such lectures, afford a high vantage-ground for filling up a Sabbath school, or Mission schools.[19a]

The tone of this piece is a bit unusual for 1859, seeming to suggest that the use of a magic lantern in Sunday school is a new idea, even though the practice originated at least as early as the 1820s. Such "rediscovering the wheel" pieces appeared repeatedly throughout the 19th century.

Newspaper Notices of Church Magic Lantern Shows, 1838-1859

As stated earlier, the first newspaper announcements of church-based magic lantern shows appeared in the late 1830s (Table 1). What is the explanation for the long hiatus between Rev. Allen's efforts in his Sunday school and the first newspaper announcements? One possibility is that few ministers took up Rev. Allen's "magic lantern plan" for teaching Sunday school for the next twenty years. A more plausible explanation is that newspapers of the 1820s and 1830s did not carry such announcements, with magic lantern shows in churches mostly being announced by handbills or personally by the pastor to the congregation. Many newspapers of this era were only four pages long, a single sheet folded in half and printed on both sides. Four of the newspapers listed in Table 1, which account for most of the announcements in the 1840s, did not even exist until the late 1830s. *The Colored American* and the *Philadelphia Public Ledger* were founded in 1836; the *Baltimore Sun* in 1837; and *The North American* in 1839.[20]

The close connection between magic lantern shows and Sunday schools is obvious from Table 1, especially in the 1840s, in which nearly all church magic lantern shows were given in Sunday school classes, or for the benefit of Sunday schools. This pattern continued in the 1850s, although sometimes a magic lantern show benefited a chapel or a Ladies' Church Society. Another pattern revealed by the data in Table 1 is that the use of magic lanterns in Sunday schools was primarily a phenomenon of East Coast cities, with Philadelphia remaining the center of such activities decades after Rev. Allen first introduced the magic lantern into his Philadelphia Sunday school.[21]

The principal subjects of magic lantern shows in Sunday schools were scriptural history, followed by temperance and astronomy. The first two are not surprising topics for church-based magic lantern shows. Astronomy was the most popular scientific subject discussed in public lectures in pre-Civil War America, as discussed earlier (**Fig. 10**). It was particularly popular among clergymen, who believed that astronomy, among all the sciences, revealed the wonders of God's creation.[22] The topics chosen for lectures probably also reflected the limited subjects avail-

Table 1. Newspaper announcements of magic lanterns in American churches 1838-1859. Presenters in boldface type are profiled in the text.

Year	Date	City	Church	Presenter	Venue/Beneficiary	Subject	Source
1838	Mar 1	Gloucester MA	Orthodox Congregational Meeting House	**Edwin D. Sanborn**		History of Babylon	*Gloucester Telegraph*, 2/28/1838
1838	Mar 29	Portsmouth NH	Pitt Street Vestry (South Church-Unitarian)	**Edwin D. Sanborn**		History of Babylon	*Portsmouth Journal of Literature & Politics* 3/31/1838
1840	June	New Haven CT	Union CongregationalChurch	**S. H. Gloucester**		Temperance, scriptural history	*The Colored American* 6/13/1840
1840	June	Boston		**S.H. Gloucester**		Temperance, scriptural history	*The Colored American* 7/4/1840
1840	July 2-3	Boston	May St.Church	**S. H. Gloucester**		Temperance, marriage, history of Bible	*The Liberator* 7/3/1840
1841	Feb 13	New York	Zion Baptist Church	**Nathaniel Southard**	Phoenixonian Literary Society	Astronomy	*The Colored American* 2/13/1841
1841	Feb 25	New York	Zion Baptist Church	**Nathaniel Southard**	Phoenixonian Literary Society	Astronomy	*The Colored American* 2/20/1841
1841	Dec 3	Hagerstown MD	German Reformed Church		Benefit of Temperance Society	Temperance	*Hagerstown Mail* 12/3/1841
1841	Dec. 8	Philadelphia	Central Presbyterian		Benefit of Sunday school	Various	*Public Ledger* 12/8/1841
1842	Feb 3	Philadelphia	Rev. Janeway's Church	**Abraham Martin & John C. Pechin**	Sunday school		*North American* 2/3/1842
1842	Feb 15	Philadelphia	Rev. Stockton's Church		Sunday school		*North American* 2/15/1842
1842	Apr 2	Portsmouth NH	Middle St. Church/North Church	Alexander A. Young of Edinburg		Scriptural history	*Portsmouth J. of Liter. &Politics* 4/2/1842
1842	May 25	Baltimore	Colored People's new Baptist Church	**Rev. S. H. Gloucester of Philadelphia**		Temperance/Scriptural history	*Baltimore Sun* 5/25/1842
1842	Nov 22	Philadelphia	St. George Methodist Episcopal	I. Coffin	Benefit of Sunday school	Palestine	*Public Ledger* 11/22/1842
1844	Feb 14	Philadelphia	10th Baptist	Rev. E. Wilbur	Benefit of Sunday school	Scripture natural history	*Public Ledger* 2/14/1844
1844	Feb 14	Philadelphia	New Market St. Baptist Church	**Rev. Dr. Perry**	Benefit of Sunday school	Paintings from Scripture	*Public Ledger* 2/14/1844
1844	Apr 5	Philadelphia	St. Matthew's Lutheran Church	**John C. Pechin**	Benefit of Sunday school		*Public Ledger* 4/5/1844
1845	Oct 7	Washington	Rev. Dr. Laurie's F St. Church		Benefit of new church in Texas	Scripture	*Daily National Intelligencer* 10/7/1845
1845	Nov 27	Baltimore	Luther Chapel		Benefit of Sunday school	Scripture	*Baltimore Sun* 11/27/1845
1846	Jan 12	Philadelphia	Temperance Hall	Mr. Neil	Benefit of Wesley Sabbath School		*Public Ledger* 1/12/1846
1846	Jan 12	Philadelphia	___ St. Chapel	D. E. Smith		Astronomy	*Public Ledger* 1/12/1846

Table 1 (continued).

1846	Sept 24	Brattleboro VT	Brick Church	**J. S. Lee**	Benefit of Brattleboro Public High School	Astronomy	*Vermont Phoenix* 9/24/1846
1846	Dec 30	Baltimore	Charles St. Methodist Episcopal	**Dr. G. C. M. Roberts**	Sabbath School Festival	Scripture	*Baltimore Sun* 12/30/1846
1847	Mar 3	Passyunk PA	Lutheran Church	Mr. John Neil	Benefit of Sunday schools		*Public Ledger* 3/3/1847
1847	Dec 14	Philadelphia	10th Baptist Church		Benefit of Sunday school	Scriptural history	*Public Ledger* 12/14/1847
1848	Dec 21	Philadelphia	Howard Sunday School Bldg.		Benefit of Sunday school	Scripture subjects	*Public Ledger* 12/21/1848
1848	Dec 28	Philadelphia	Dr. Ely's Church	Mr. John Neil	Benefit 3rd Independent Church Sabbath School	Scriptural history	*Public Ledger* 12/28/1848
1849	Sept 13	Baltimore	Sharp St. Church (Methodist)	**Dr. G. C. M. Roberts**	Benefit John Wesley Chapel	Scripture & Astronomy	*Baltimore Sun* 9/13/1849
1850	Dec 23	Philadelphia	Sanctuary M. E. Church	Mr. John Neil	Benefit of church	Scriptural history, dissolving views from London	*Public Ledger* 12/23/1850
1850	Dec 23	Philadelphia	10th Baptist Church		Benefit of Missionary Sunday School of church	Old and New Testament; Temperance	*Public Ledger* 12/23/1850
1852	Feb 19	Milwaukee	Free Congregational Church	David Johnston		Temperance	*Milwaukee Sentinel* 2/19/1852
1852	Mar 13	Philadelphia	North Baptist Church	**E. H. Toland**	Benefit of Sunday school		*Public Ledger* 3/13/1852
1856	Jan 21	Baltimore	Trinity Church			Pilgrim's Progress	*Baltimore Sun* 1/21/1856
1856	May 22	Alexandria VA	New church in Alexandria		Church festival		*Alexandria Gazette* 5/22/1856
1857	Apr 14	Brooklyn NY	Pacific St. M. E. Church	**John T. Martin John Young**	Sunday School	Motion slides, comic	*Brooklyn Daily Eagle*, Apr. 14, 1857
1857	Nov 11	Baltimore	Jefferson St. M. E. Church	**Rev. G. C. M. Roberts**	Benefit of Ladies Society of church	Scripture	*Baltimore Sun* 11/11/1857
1857	Nov 12	Baltimore	Eutaw St. M. E. Church	**Rev. G. C. M. Roberts**	Benefit of Ladies' Sewing Society of church	Scripture	*Baltimore Sun* 11/12/1857
1858	Jan 30	Philadelphia	Hancock St. M. E. Church		Benefit of Sunday school		*Philadelphia Press* 1/30/1858
1858	Dec 31	Philadelphia	Morning Star Hall		Benefit of Sunday school of Union M. E. Church		*Public Ledger* 12/31/1858
1859	Feb 18	Philadelphia	Calvary Church		Benefit of church reading room		*Public Ledger* 2/18/1859
1859	Apr 8	Sioux City IA	1st Presbyterian Church	Dr. Phelps	Sunday School Festival	Bible stories	*Sioux City Eagle* 4/9/1859

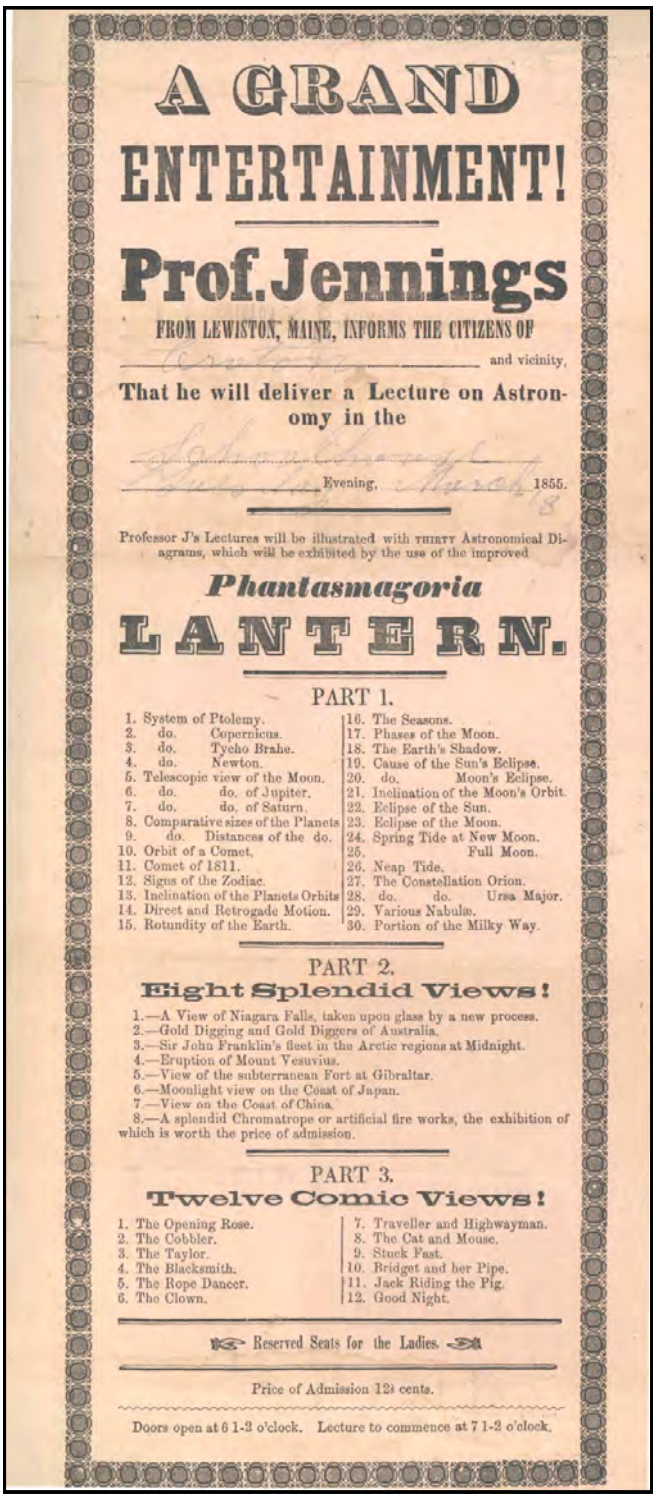
Table 1 (continued).

1859	Apr 29	Pittsfield MA	Burbank Hall	**Prof. C. W. Hewes of Albany**	Sunday School scholars		*Berkshire County Eagle* 4/29/1859
1859	May 19	Altoona PA	Presbyterian Church	J. F. Keesberry			*Altoona Tribune* 5/19/1859
1859	July 18	Haverstraw NY	Methodist Episcopal Church	**Enoch Williams**	Sunday School	Astronomy	*Rockland County Messenger* 7/14/1859
1859	Oct 27	Philadelphia	1st Baptist Church	Mr. A. A. Foering		Feelings and passions of the heart	*Public Ledger* 10/27/1859
1859	Nov 4	Brooklyn NY	Washington St. M. E. Church	**Enoch Williams**	Sunday School	Astronomy	*Brooklyn Daily Eagle* 11/3/1859
1859	Nov 10	Brooklyn NY	St. Mary's M. E. Church	**Enoch Williams**	Sunday School	Astronomy	*Brooklyn Daily Eagle*, 11/10/1859

able on contemporary lantern slides. One of the most common types of lanterns used by lecturers from the 1820s through the 1850s was Philip Carpenter's (later Carpenter and Westley's) Phantasmagoria Lantern (**Fig. 11**), sold by dealers such as McAllister in Philadelphia (**see Fig. 3**). Often these would have been sold with Carpenter's copper plate sliders, which offered views from scripture, temperance slides, and slides on astronomy and natural history (**see back cover**).[23] More expensive hand-painted slides were available to those clergymen who could afford them, and by the early 1850s, photographic slides gradually became available as well, although they were not widely distributed until after 1860.[24]

The Magic Lantern Lecturers

Of the men who presented early magic lantern shows in churches and Sunday schools who can be identified, many were not the local church pastors, and some were not even clergymen, but laymen associated with the American Sunday School movement. Some of these men traveled among different churches, often in different cities, to deliver their lantern lectures. They were not, however, the sort of disreputable traveling lecturers described in the disapproving articles cited above, but distinguished citizens dedicated to the improvement of Sunday school education. Many were involved in other social causes, such as the Temperance Movement and the Anti-Slavery Movement. Some gave magic lantern shows at a relatively young age and went on to distinguished careers in the church or in education. The list in Table 1 almost certainly is incomplete, because many individuals mentioned only once or twice in newspaper announcements are known from other sources, such as handbills, to have lectured widely in this period. No doubt many other lecturers were simply not mentioned in newspapers.

Edwin D. Sanborn (1808-1885)—Edwin D. Sanborn (**Fig. 12**) grew up on a farm in New Hampshire. He graduated from Dartmouth College and worked as a teacher in various towns in New Hampshire and Massachusetts during his college years. Soon after graduation, he was offered a position as tutor at Dartmouth and by 1837 was a Professor of Latin language and literature, a post he occupied until 1859. He was licensed as a Congregational minister in 1836, but did not seek ordination. He did, however, involve himself in religious affairs, including lecturing widely with the magic lantern in churches, probably mostly in Sunday schools. A handbill from about 1842 contains endorsements from dozens of clergymen, especially from Massachusetts (**Fig. 13**). His standard lecture was on "History of Babylon," which included 40 colored slides. The earliest reference I have found to this lecture in a newspaper

A GRAND

ENTERTAINMENT!

Prof. Jennings

FROM LEWISTON, MAINE, INFORMS THE CITIZENS OF

_____ and vicinity,

That he will deliver a Lecture on Astronomy in the

_____

_____ Evening, _____ 1855.

Professor J's Lectures will be illustrated with THIRTY Astronomical Diagrams, which will be exhibited by the use of the improved

Phantasmagoria

LANTERN.

PART 1.

1. System of Ptolemy.
2. do. Copernicus.
3. do. Tycho Brahe.
4. do. Newton.
5. Telescopic view of the Moon.
6. do. do. of Jupiter.
7. do. do. of Saturn.
8. Comparative sizes of the Planets
9. do. Distances of the do.
10. Orbit of a Comet.
11. Comet of 1811.
12. Signs of the Zodiac.
13. Inclination of the Planets Orbits
14. Direct and Retrogade Motion.
15. Rotundity of the Earth.
16. The Seasons.
17. Phases of the Moon.
18. The Earth's Shadow.
19. Cause of the Sun's Eclipse.
20. do. Moon's Eclipse.
21. Inclination of the Moon's Orbit.
22. Eclipse of the Sun.
23. Eclipse of the Moon.
24. Spring Tide at New Moon.
25. Full Moon.
26. Neap Tide.
27. The Constellation Orion.
28. do. do. Ursa Major.
29. Various Nebulæ.
30. Portion of the Milky Way.

PART 2.

Eight Splendid Views!

1.—A View of Niagara Falls, taken upon glass by a new process.
2.—Gold Digging and Gold Diggers of Australia.
3.—Sir John Franklin's fleet in the Arctic regions at Midnight.
4.—Eruption of Mount Vesuvius.
5.—View of the subterranean Fort at Gibraltar.
6.—Moonlight view on the Coast of Japan.
7.—View on the Coast of China.
8.—A splendid Chromatrope or artificial fire works, the exhibition of which is worth the price of admission.

PART 3.

Twelve Comic Views!

1. The Opening Rose.
2. The Cobbler.
3. The Taylor.
4. The Blacksmith.
5. The Rope Dancer.
6. The Clown.
7. Traveller and Highwayman.
8. The Cat and Mouse.
9. Stuck Fast.
10. Bridget and her Pipe.
11. Jack Riding the Pig.
12. Good Night.

☞ Reserved Seats for the Ladies. ☜

Price of Admission 12½ cents.

Doors open at 6 1-2 o'clock. Lecture to commence at 7 1-2 o'clock.

Fig. 10. Broadside advertising a magic lantern lecture on astronomy and other subjects using the Improved Phantasmagoria lantern (1855).

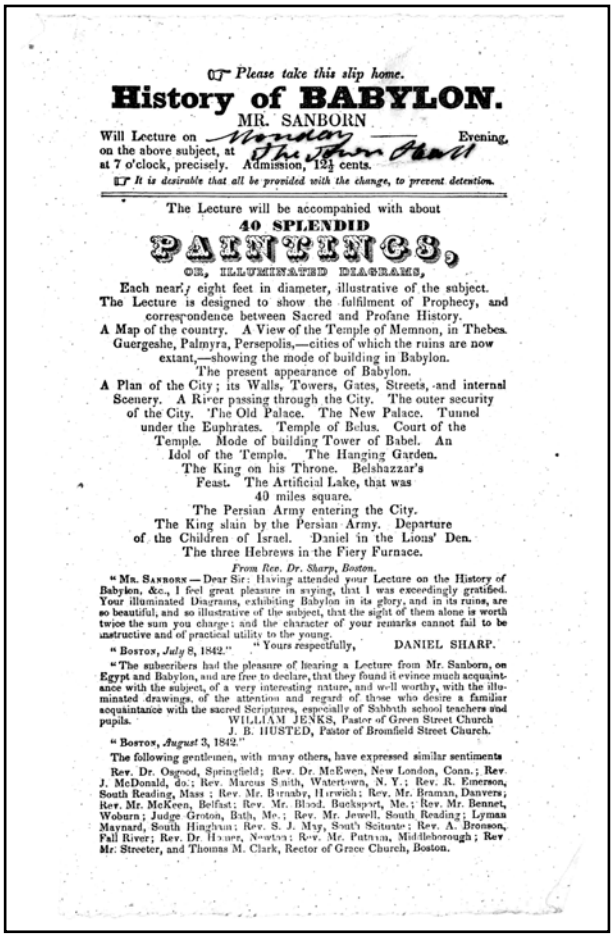
American Broadsides and Ephemera, courtesy of the American Antiquarian Society.

Fig. 11. Several models of Carpenter and Carpenter and Westley Phantasmagoria Lanterns (five lanterns on the right). Lanterns 2 and 3 from the left are a matched pair for showing dissolving views.

Erkki Huhtamo collection.

Fig. 12. Professor Edwin D. Sanborn of Dartmouth College, who lectured on "History of Babylon" in the 1830s and 1840s.

"Edwin David Sanborn, LL.D." *The Granite Monthly*, March 1878, pp. 289-293.



☞ *Please take this slip home.*

History of BABYLON.

MR. SANBORN

Will Lecture on Monday Evening, on the above subject, at The Town Hall at 7 o'clock, precisely. Admission, 12½ cents.

☞ *It is desirable that all be provided with the change, to prevent detention.*

The Lecture will be accompanied with about

40 SPLENDID

PAINTINGS,

OR, ILLUMINATED DIAGRAMS,

Each nearly eight feet in diameter, illustrative of the subject.

The Lecture is designed to show the fulfilment of Prophecy, and correspondence between Sacred and Profane History.

A Map of the country. A View of the Temple of Memnon, in Thebes. Guergeshe, Palmyra, Persepolis,—cities of which the ruins are now extant,—showing the mode of building in Babylon.

The present appearance of Babylon.

A Plan of the City; its Walls, Towers, Gates, Streets, and internal Scenery. A River passing through the City. The outer security of the City. The Old Palace. The New Palace. Tunnel under the Euphrates. Temple of Belus. Court of the Temple. Mode of building Tower of Babel. An Idol of the Temple. The Hanging Garden. The King on his Throne. Belshazzar's Feast. The Artificial Lake, that was 40 miles square.

The Persian Army entering the City.

The King slain by the Persian Army. Departure of the Children of Israel. Daniel in the Lions' Den.

The three Hebrews in the Fiery Furnace.

From Rev. Dr. Sharp, Boston.

"Mr. Sanborn — Dear Sir: Having attended your Lecture on the History of Babylon, &c., I feel great pleasure in saying, that I was exceedingly gratified. Your illuminated Diagrams, exhibiting Babylon in its glory, and in its ruins, are so beautiful, and so illustrative of the subject, that the sight of them alone is worth twice the sum you charge; and the character of your remarks cannot fail to be instructive and of practical utility to the young.

"Boston, *July* 8, 1842." "Yours respectfully, DANIEL SHARP.

"The subscribers had the pleasure of hearing a Lecture from Mr. Sanborn, on Egypt and Babylon, and are free to declare, that they found it evince much acquaintance with the subject, of a very interesting nature, and well worthy, with the illuminated drawings, of the attention and regard of those who desire a familiar acquaintance with the sacred Scriptures, especially of Sabbath school teachers and pupils. WILLIAM JENKS, Pastor of Green Street Church

J. B. HUSTED, Pastor of Bromfield Street Church.

"Boston, *August* 3, 1842."

The following gentlemen, with many others, have expressed similar sentiments

Rev. Dr. Osgood, Springfield; Rev. Dr. McEwen, New London, Conn.; Rev. J. McDonald, do.; Rev. Marcus Smith, Watertown, N. Y.; Rev. R. Emerson, South Reading, Mass.; Rev. Mr. Barnaby, Hirwich; Rev. Mr. Braman, Danvers; Rev. Mr. McKeen, Belfast; Rev. Mr. Blood, Bucksport, Me.; Rev. Mr. Bennet, Woburn; Judge Groton, Bath, Me.; Rev. Mr. Jewell, South Reading; Lyman Maynard, South Hingham; Rev. S. J. May, South Scituate; Rev. A. Bronson, Fall River; Rev. Dr. Hosmer, Newton; Rev. Mr. Patterson, Middleborough; Rev Mr. Streeter, and Thomas M. Clark, Rector of Grace Church, Boston.

Fig. 13. Handbill advertising Edwin Sanborn's lecture on "History of Babylon," with endorsements from numerous clergymen, mostly from Massachusetts (c. 1842).

Library of Congress

was in March 1838, when he lectured to the Orthodox Congregational Meeting House in Gloucester, Massachusetts (**Fig. 14**). He delivered the same lecture at a church in Portsmouth, New Hampshire the following month. It is clear from the 1842 handbill that he delivered this lecture dozens of times over a period of several years. After his magic lantern lecturing years, he accepted a position as University Professor of Latin and Classical Literature at Washington University in St. Louis in 1859, but returned to Dartmouth in 1863 because of the chaos in Missouri caused by the Civil War. He had a wide range of interests and wrote over a thousand articles on topics from agriculture, education, temperance, religion, politics, and science for a wide variety of religious and secular periodicals. He also delivered many addresses and orations, including the oration for New Hampshire Day at the Centennial Exhibition in Philadelphia in 1876. He published a detailed *History of New Hampshire* in 1875.[24a]

Fig. 14. Orthodox Congregational Meeting House in Gloucester, Massachusetts.

http://www.lanesvillechurch.org/

Stephen H. Gloucester (1802-1850)—One of the most interesting magic lantern lecturers was Rev. Stephen H. Gloucester of Philadelphia. An African American, he was born into slavery in Tennessee, as were his parents and siblings. His father, John Gloucester (1776-1822), whose slave name was Jack, impressed a local Presbyterian minister with his intelligence. The minister purchased him in order to free him from slavery. He became the first African-American ordained Presbyterian minister and eventually found his way to Philadelphia, where he founded the First African Presbyterian Church in 1811.[25] He also purchased the freedom of his family, including Stephen, who was 12 years old, and brought them to Philadelphia. All four of his sons became Presbyterian ministers.

From 1820 to 1840, Rev. Stephen Gloucester founded and ran a school for black children, and he also established a reading room for black adults. He was a leading black abolitionist, and was one of eight black ministers who left the American Anti-Slavery Society to form the American and Foreign Anti-Slavery Society. He also was one of the principal organizers of the Underground Railroad in Philadelphia. He was co-owner and co-publisher of the weekly *Colored American*. He became the pastor of the Second African Presbyterian Church in Philadelphia and later founded the Lombard Street Central Presbyterian Church (**Fig. 15**). In the early 1840s, Gloucester traveled to several cities giving magic lantern lectures to black churches. His lectures generally covered scriptural history, temperance, and marriage.[26]

The three announcements of his lectures in Table 1 probably represent a small portion of his lecturing activity. Two announcements appeared in the short-lived weekly *The Colored American* (1836-1842). Comments on his magic lantern lectures in this newspaper by other black clergymen held them up as an example of what could be accomplished by an educated black man. In June, 1840, Amos G. Beman, a prominent African American abolitionist and temperance activist, and pastor of a church in New Haven,

Connecticut, wrote the following:

> This certifies that Mr. S. H. Gloucester of Philadelphia has delivered a course of three Lectures in the Union Congregational Church of this city, upon the evils of Intemperance—a brief dissertation upon the Marriage Institution; and Scripture History— embracing the birth, and life of our Saviour, exhibiting his suffering—death, resurrection, and ascension. The destruction of Jerusalem and the Day of Judgment, illustrating the various scenes by the use of the Magic Lantern—and those, who have attended them, have been highly gratified, and instructed….
>
> I believe that the powerful and eloquent appeals, which Brother G., makes to the hearts, and consciences of his hearers and will not soon be forgotten—he plainly shows the evils of sin, and the duty of obeying the laws of God. The impression which he leaves on the minds of the audience is very desirable and salutary.[27]

Fig. 15. Original building of the Lombard Street Central Presbyterian Church of Philadelphia, founded in 1844 by Stephen Gloucester as the Central Colored Presbyterian Church.

http://www.lombardcentral.org/about

In July of the same year, Amos Beman's father, Jehiel C. Beman, pastor of a Boston church who also was heavily involved in the abolitionist and temperance movements, wrote of Stephen Gloucester's lectures:

> MR. EDITOR,--Feeling a deep interest in the improvement of my fellow-men; especially that portion of them that have so long been shut out from the light and oppressed in various ways, I rejoice when I find one that *has* arisen amidst the shackles of prejudice; and is able to stand forth in the dignity of a man; with a mind cultivated and improved. For the two past evenings, in our place of worship, I have been listening to the lectures of our esteemed Brother S. H. Gloucester of Philadelphia, upon the evils of intemperance; the necessity of union among ourselves; important lessons to children, exhibiting the birth, death, resurrection and ascension of our Savior, illustrating these various scenes by the use of the Magic lantern in a very pleasing manner. I should hope the lectures in this city might make a lasting impression on both old and young; especially the young. When will the youth of our land give their minds to useful study and thereby become enlightened and useful; I trust the day is not far distant, inasmuch as we already see [a] giant mind pressing through slavery's heavy chain and going forth in the dignity of man. May these stars be multiplied, till our whole people become enlightened refined and happy.[28]

Also in July 1840, Boston black abolitionist John T. Hilton wrote to *The Liberator* with high praise for Gloucester's lectures:

> Mr. S. H. Gloucester will repeat his Lectures on the History of the Bible, the marriage institution, and the cause of temperance, at May street Church, on the 2d and 3d evenings in July inst. To those who have heard these Lectures we need offer no inducement for their reappearance; but we will merely suggest to those who have long entertained doubts as to colored man's abilities, that we will warrant the dispersion of those doubts with one Lecture; in which he will clearly and satisfactorily show that beneath a sable skin burns a genius a bright as ever adorned a human mind. We expect to see many of the colored man's friends on this occasion, who will be richly paid for their trouble. Competent judges say these Lectures for exceed any delivered at the Marlboro' Chapel. Mr. C. usually presents his subject by the Magic Lantern, and accompanies it with extemporaneous illustrations. This is done with remarkable clearness, ease, simplicity and force; coquettes, drunkards and infidels, are used up in a most masterly and solemn manner.[29]

In 1842, a dramatic event curtailed Gloucester's anti-slavery activities and alienated him from abolitionists like Frederick Douglass. In August of that year, black ministers and other black leaders in Philadelphia organized a temperance parade involving some 1200 people. The group was attacked by a mob of white men. In the course of this mob action, Rev. Gloucester's church, the Second African Presbyterian Church, was burned to the ground,

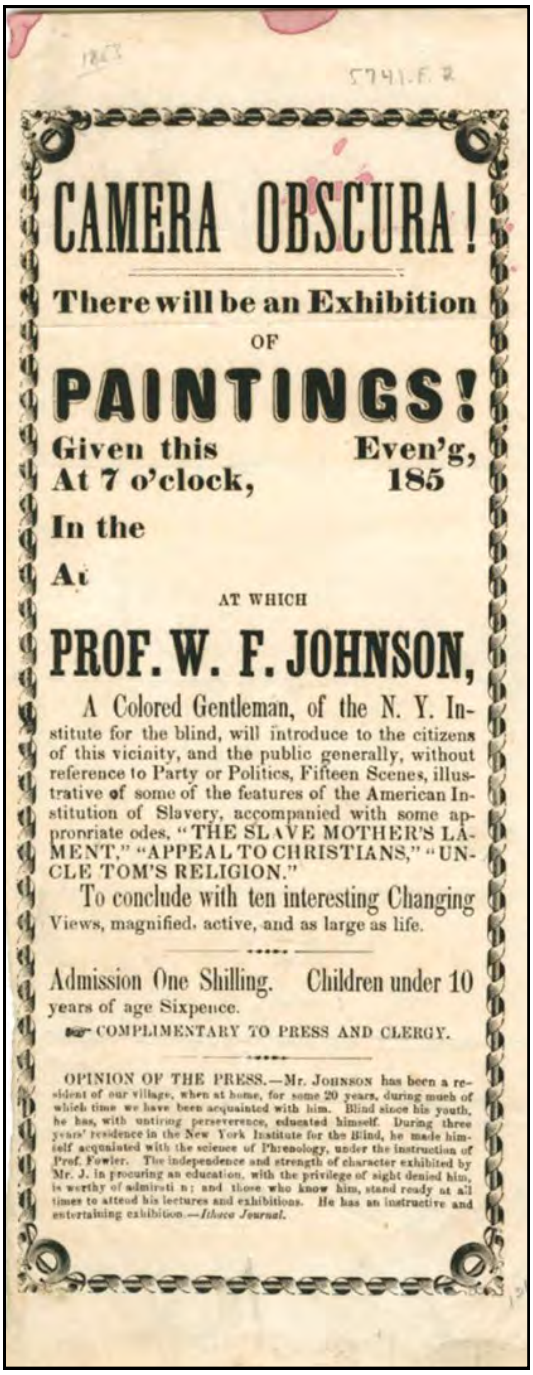
although Gloucester was out of town at the time and did not participate in the march. After that, Gloucester moderated his anti-slavery activities and vowed to focus on pastoral duties. This led Frederick Douglass to label him a traitor to his race. It is thought that this experience, especially his alienation from his friends in the abolitionist movement, contributed to a decline in his health and early death.[30]

William F. Johnson (1822-1903)—Another African American magic lantern lecturer, who does not appear in Table 1 because there were no newspaper notices of his lectures in churches in the time period covered, was William F. Johnson. Not only was he African American (born a free man), but he also was blind, leading him to be called "Blind Johnson." He was assisted in his slide presentations by his wife, Mary A. Johnson. It is clear from several sources that he was active as a lecturer before 1860 and beyond. For example, newspaper articles from 1852 and 1859 describe him as "the blind lecturer, William F. Johnson" and "the eloquent blind lecturer of Ithaca, N. Y."[31]

Johnson also was unusual in being a devotee of phrenology, a pseudoscientific approach to studying the functions of the brain through examination of bumps on the head, a field particularly suited to Johnson's heightened sense of touch. Phrenology remained popular in the United States and Britain in the 19th century, long after its scientific basis had been discredited. Johnson was educated at the New York Institute for the Blind, where phrenology was taught by O. S. Fowler, the leading American phrenologist.[32] Johnson later taught at the Institute as a Professor. Like Stephen Gloucester, Johnson was an active member of the black abolitionist movement and gave anti-slavery lectures illustrated with a magic lantern (**Fig. 16**). He sometimes shared a lecture platform with Henry Ward Beecher, who was not only an abolitionist, but also a phrenology enthusiast.[33]

A notice in *Frederick Douglass' Paper* in 1855 mentioned a phrenological lecture with a magic lantern in Brooklyn, although the venue was not given: "Mr. W. F. Johnson (known as blind Johnson) has been here during the past week exhibiting the magic lantern and lecturing on phrenology, examining heads, &c." Another announcement from 1855 also does not give a venue, but presumably refers to lectures in Philadelphia:

> In the way of lecturers, this week, Wm. F. Johnson (blind man) of the New York Institute for the Blind, has been entertaining respectable audiences, on the subjects of Natural History, Astronomy, Botany, Phrenology, also illustrated by a Mathematical Board, the mode and manner of educating the Blind; likewise gave specimens of articles manufactured by himself, and others, entirely deprived of their sight. Mr. Johnson's intelligence is highly creditable to his people, and though deprived of his sight, as he is, he is nevertheless capable of making himself very useful. For a few months past he has been in Baltimore and Washington, giving lectures, and working at his trade (making reed baskets) thus keeping himself engaged, and interesting others.[34]



CAMERA OBSCURA!

There will be an Exhibition

OF

PAINTINGS!

Given this Even'g,
At 7 o'clock, 185

In the

At

AT WHICH

PROF. W. F. JOHNSON,

A Colored Gentleman, of the N. Y. Institute for the blind, will introduce to the citizens of this vicinity, and the public generally, without reference to Party or Politics, Fifteen Scenes, illustrative of some of the features of the American Institution of Slavery, accompanied with some appropriate odes, "THE SLAVE MOTHER'S LAMENT," "APPEAL TO CHRISTIANS," "UNCLE TOM'S RELIGION."

To conclude with ten interesting Changing Views, magnified, active, and as large as life.

Admission One Shilling. Children under 10 years of age Sixpence.

☞ COMPLIMENTARY TO PRESS AND CLERGY.

OPINION OF THE PRESS.—Mr. JOHNSON has been a resident of our village, when at home, for some 20 years, during much of which time we have been acquainted with him. Blind since his youth, he has, with untiring perseverence, educated himself. During three years' residence in the New York Institute for the Blind, he made himself acquainted with the science of Phrenology, under the instruction of Prof. Fowler. The independence and strength of character exhibited by Mr. J. in procuring an education, with the privilege of sight denied him, is worthy of admiration; and those who know him, stand ready at all times to attend his lectures and exhibitions. He has an instructive and entertaining exhibition.—*Ithaca Journal.*

Fig. 16. Handbill for a magic lantern lecture by William F. Johnson, c. 1853. The term "camera obscura" has nothing to do with the show, which was given with a magic lantern.

http://librarycompany.blogspot.com/

Another notice in *The Christian Recorder* for 1864 also mentions his work in phrenology, along with a magic lantern lecture in Philadelphia that included scenes of the Civil War and a slide of Abraham Lincoln signing the Emancipation Proclamation. In this case, the lecture took place in several Philadelphia churches:

> This intellectual giant, so well known to the friends of science and progress, is now in our city. Though blind from birth, he has so supplied himself, that he now ranks with men such as Fowler, Wells, and Capen, as a phrenologist. The Professor, by the aid of his magic lantern, exhibits quite a number of interesting views, of paintings, embracing many subjects. On last Wednesday evening, we attended one of his exhibitions in Wesley Church. We were extremely gratified. He has the gift of instructing by his descriptions of the various views, thus combining the useful lecture with the instructive panorama. Among the many views the Professor exhibits, we saw that hero John Brown, President Lincoln signing the emancipation Bill—the conflagration of Fort Sumter, &c. On Wednesday evening, 20th inst., our friends will have an opportunity of seeing the Professor and his paintings, in Central Presbyterian Church, Lombard St. [the church founded by Stephen Gloucester 20 years earlier]. Let all lovers of progress try to attend, for they will be more than amply repaid the sum of 25 cents, which is the admission fee.[35]

Johnson, who lived until 1903, had a long career after his days as a magic lantern lecturer, mostly notably as Superintendent of the Howard Colored Orphan Asylum in Brooklyn for 32 years, beginning in 1870. Throughout his career, he championed equal rights for African Americans. For example, in 1851, Elizabeth Greenfield, an African American singer and former slave known as the "Black Swan," began her American tour in Buffalo, New York. Johnson was serving as her agent. When the theater manager informed Mr. Johnson that blacks would be confined to the balcony seats, he urged Ms. Greenfield to refuse to perform in that theater. She declined to do this, and only 24 black people showed up for the concert. Johnson believed at least 350 would have come had they been allowed in the good seats. In 1875, when he was running the Colored Orphan Asylum, Johnson tried to enroll his son in the local Brooklyn public schools. The Board of Education refused on the grounds that a school for black children was nearby. Johnson sued in state court, but lost the case.[36]

Nathaniel Southard (????-1852)—Another lecturer associated with the anti-slavery movement was Rev. Nathaniel Southard, a white abolitionist, editor, and publisher. Originally from Lyme, New Hampshire, he moved to Boston in 1830 and soon became involved in various reform movements, including anti-slavery, temperance, and education. A founding member of the American Anti-Slavery Society, he served as the Society's Recording Secretary and helped with the publication of William Lloyd Garrison's newspaper *The Liberator*. He also served as Editor of *The American Anti-Slavery Almanac* (**Fig. 17**).[37]

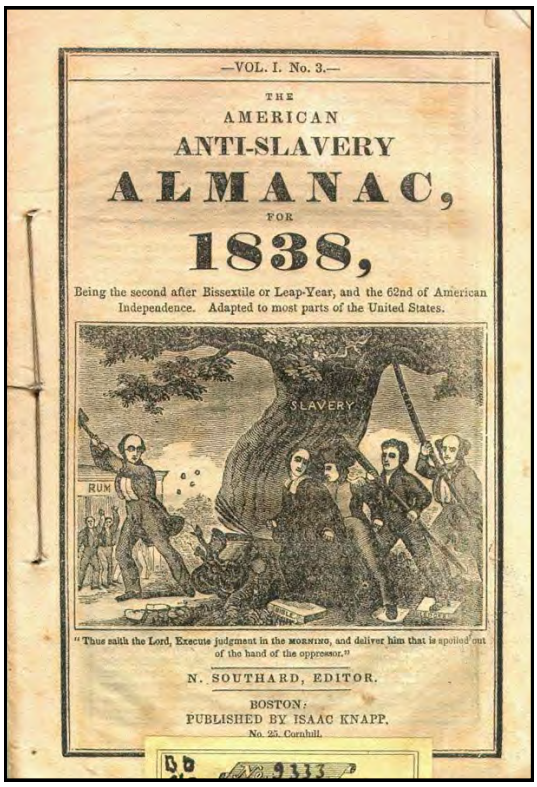

—VOL. I. No. 3.—
THE
AMERICAN
ANTI-SLAVERY
ALMANAC,
FOR
1838,
Being the second after Bissextile or Leap-Year, and the 62nd of American Independence. Adapted to most parts of the United States.
SLAVERY
RUM
"Thus saith the Lord, Execute judgment in the MORNING, and deliver him that is spoiled out of the hand of the oppressor."
N. SOUTHARD, EDITOR.
BOSTON:
PUBLISHED BY ISAAC KNAPP,
No. 25, Cornhill.

Fig. 17. *The American Anti-Slavery Almanac* for 1838, edited by Nathaniel Southard. Google Books

In 1830, Southard founded an Evening School for People of Color in Boston, which met four evenings a week and had a tuition of $1.00 per quarter.[38] In 1837, he founded a new magazine for children, *The Youth's Cabinet*, which he edited from 1837 to 1842. Under his editorship, the magazine was mainly an anti-slavery publication.[39] The prospectus for the magazine stated: "As its object is the promotion of useful intelligence, pure morality, and undefiled religion, it will steadily oppose slavery, intemperance, war, and every thing which is contrary to the glory of God, peace on earth, and good will to men." In the early 1840s, Southard was editor and publisher of *The Sabbath School Monitor*, a children's magazine for Sunday school students.[40] *The Slave's Friend* attested to the high moral character of Mr. Southard: "Many of my readers know Mr. Southard….He is an Anti-Slavery man—he won't drink rum, he won't cheat, he won't swear, he won't fight, he won't lie, he won't buy or sell men, and he does not want his little readers to do any of these things."[41]

In the 1840s, Southard became a follower of William Miller, an Adventist Baptist preacher. The Millerites predicted that the second coming of Christ would occur sometime in 1843 or 1844. When the time came and went with no sign of the Savior, the Millerites suffered through what was called The Great Disappointment. There were many Millerite periodicals and newspapers, many of them short-lived. One, *The Midnight Cry*, was edited by Nathaniel Southard from 1842 to 1845 (**Fig. 18**). Southard suffered several periods of ill health in the late 1840s and early 1850s. He returned for a time to New Hampshire, but later moved to Providence, Rhode Island, to become pastor of the Second Advent Church. He returned to New Hampshire in 1850 because of his health and died in 1852.[42]

THE MIDNIGHT CRY!

VOLUME IV. NEW-YORK, THURSDAY, APRIL 20, 1843. No. 3.

JOSHUA V. HIMES, Publisher. WEEKLY—NO. 36 PARK-ROW. N. SOUTHARD, Editor.

Fig. 18. Masthead for *The Midnight Cry*, an Adventist newspaper edited by Nathaniel Southard.

It is not clear how frequently Southard lectured with the magic lantern. The references from *The Colored American* in Table 1 refer to a lecture he gave several times at a meeting of the Phoenixonian Literary Society, an African-American literary society, which met at Zion Baptist Church in New York in 1841. Oddly enough, Southard's magic lantern lecture had nothing to do with his interests in anti-slavery work or temperance—his subject was Astronomy. This lecture was part of a program of public lectures sponsored by the society, in a session chaired by Southard. Other lectures on the program included an eclectic range of subjects, including music, geography, phrenology, the circulation of the blood, and patriots of the American Revolution. It is not clear whether any of these other lectures employed a magic lantern.[43] Evidently Southard was a familiar figure on the lecture scene. *The Colored American* wrote: "We are informed that next week Mr. Nathaniel Southard will lecture on astronomy, illustrated by diagrams, an orrery, and the magic-lantern. From Mr. Southard's well-known talents as a lecturer, the conducive method he has of imparting information, and his familiarity with the subject upon which he will treat, we expect a meeting fraught with amusement and instruction."[44]

Abraham Martin (1793-1880) and John C. Pechin (1796-1863)—Both of these men were heavily involved in the Sunday School Movement. They were founding members of the American Sunday-School Union and served as the Union's first two Recording Secretaries, with Pechin serving from 1818 (under the previous name of the group) to 1824, and Martin from 1825-1828 (**Fig. 19**). Both served for years in many other capacities for the Union.

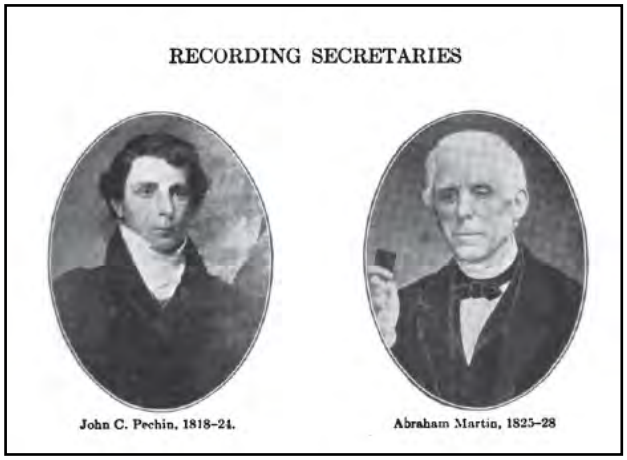


Fig. 19. John C. Pechin and Abraham Martin, founding members and Recording Secretaries of the American Sunday-School Union, who showed magic lanterns in Sunday schools, either together or alone. *The Sunday-School Movement* (1917).

Abraham Martin, often known as "Father Martin," although he was a layman, was from Germantown, Pennsylvania and served as a delegate from the Reformed Dutch Church to the meeting in 1817 that resulted in the formation of the Sunday and Adult School Union. He became a Manager of the American Sunday-School Union in 1851 and held that position until his death nearly 30 years later. He was instrumental in encouraging the Union to publish books suitable for children, which became a major part of the Union's work. He also was a long-time missionary for the Union, helping to organize over 100 new Sunday schools that eventually gave rise to 26 new churches.[45]

John C. Pechin served on many of the same committees and positions with the American Sunday-School Union as Father Martin. In the 1830s, he was an author and publisher in Philadelphia, specializing in religious books, including prayer books, hymn and psalm books, and books of sermons. One of the best known works that he published, was *Annals of the Swedes on the Delaware* (1835), which focused on the history of the Swedish Lutheran Church.[46]

In the 1840s, Martin and Pechin traveled to various churches in Philadelphia, either together or alone, to give magic lantern shows in Sunday schools, or for the benefit of Sunday schools, although the subject of their lectures is unknown. Like many others who appear in Table 1, the notices of magic lantern shows probably are a small fraction of their work with the magic lantern. A brief mention of Pechin in the *Episcopal Recorder* (published in

Philadelphia) for 1838 indicates that he was an active magic lantern lecturer even before the 1840s, stating that "Mr. Pechin has been unwearied with his magic lantern…."[47]

Gideon B. Perry (1800-1879)—In February 1844, a magic lantern show of paintings from scripture was announced at the New Market St. Baptist Church in Philadelphia, to be presented by Rev. Dr. Perry for the benefit of the Sunday school (Table 1). Rev. Gideon B. Perry (**Fig. 20**) was the first cousin of Commodore Oliver Hazard Perry, the hero of the Battle of Lake Erie in the War of 1812. Both men were born in the same house in Kingston, Rhode Island, although Oliver was 15 years older. Gideon Perry served as a Baptist minister in Stonington, Connecticut (1824-1827) and New Bedford, Massachusetts (1827-1830) before moving to the First Baptist Church in Philadelphia in 1830. After serving in Philadelphia, Perry became an Episcopalian and moved west, where he served in Episcopal churches in Canton and Alton, Illinois and St. Louis, Missouri (1837-1843). He then returned to Philadelphia in 1843, where he gave his magic lantern show. He moved to Cleveland, Ohio in the 1840s and 1850s, where he served in several Episcopal churches. In 1858, he became rector of Trinity Church in Natchez, Mississippi, where he remained throughout the Civil War, resigning in 1866. In his later years, he moved to Hopkinsville, Kentucky, where he was rector of Grace Episcopal Church. Perry was remarkably well educated, holding both divinity and law degrees. While serving in the Philadelphia church, he obtained a medical degree at Jefferson College and practiced medicine and surgery in both the East and the West. Whether he made use of the magic lantern in his churches after 1844 is unknown, but I have not found any record of his having done so. However, he did give public lectures at scientific institutes and literary societies, which may or may not have been illustrated.[48]

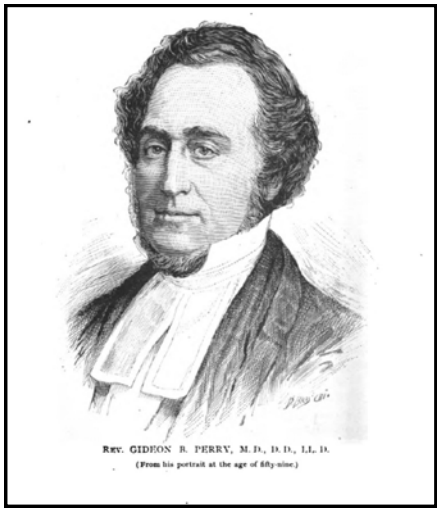


Fig. 20. Rev. Gideon B. Perry, who gave magic lantern shows in the 1840s. *The Narragansett Historical Register* (1889) (Google Books).

John Stebbins Lee (1820-1902)—In September 1846, J. S. Lee gave a magic lecture on astronomy at the Brick Church (Universalist) in Brattleboro, Vermont, the proceeds to benefit the public high school (Table 1). John Stebbins Lee (**Fig. 21**) had graduated from Amherst College in 1841. At the time of his lecture, at age 26, Lee was principal and a teacher at Mount Caesar Seminary in New Hampshire. For two years, he was principal of Melrose Seminary in West Brattleboro, Vermont, and was ordained as a Universalist minister in 1847. He briefly served in various churches in New Hampshire and Vermont, and became pastor of the Brick Church in 1847. He also served as Assistant Editor of the *Christian Repository*, a Universalist weekly published in Montpelier, Vermont. In 1852, he moved to South Woodstock, Vermont and became the principal and a teacher at the Green Mountain Institute. In 1857, he moved to Woodstock village and served as pastor of several local parishes until 1858. In that year, he was appointed Professor of Ancient Languages (Latin and Greek) at St. Lawrence University in Canton, New York (founded by leaders of the Universalist Church in 1856). The following year he became the first President of the school. By 1868, he was becoming weary from all his duties at the university and took nine months off make a 20,000 mile journey in Europe, Egypt, and Palestine. Upon his return, he was appointed chair of Ecclesiastical History and Biblical Archaeology in the Theological School.

Fig. 21. John Stebbins Lee (seated at left) with his family in his later years.

http://www.stlawu.edu/library/manuscript-collection/lee-family-papers

After his sojourn in the Old World, Lee delivered public lectures on his travels in several states, but whether these lectures were illustrated is not known. He also wrote two books on his travels, *Nature and Art in the Old World, or Sketches of Travel in Europe and the Orient* (1871), and *Sacred Cities: Narrative, Descriptive, Historical* (1878). The latter was drawn from his lecture series of the same name and was illustrated with a few woodcuts (this was before the time when halftone photographs could be reproduced in books).[49]

George C. M. Roberts (1806-1870)—Rev. Dr. G. C. M. Roberts (**Fig. 22**) appears four times in Table 1 from 1846 to 1857, each time giving a magic lantern show in a different Baltimore church to benefit a church society or Sunday school. This suggests he was an active lecturer for much of that period. He mostly lectured on scripture, but also on astronomy. Roberts was born in Baltimore and lived there for his entire life. He was both a practicing physician and a practicing Methodist minister. As a young man, he spent about a year as a circuit-riding itinerant preacher, before returning home to tend to his ailing father (also called George Roberts), who, like his son, was both a physician and minister. The son inherited both of his practices when the father died in 1827 and had a distinguished career in both fields. Starting in 1850, he preached to the soldiers stationed at Fort McHenry in Baltimore and also provided the officers and men with a large library. He formed the first Temperance Society in the United States Army. He also was a strong advocate for Sunday schools and attended the 1844 convention that led to the formal organization of the previously established Sunday School Union of the Methodist Episcopal Church.[50]

Fig. 22. Rev. Dr. G. C. M. Roberts, Baltimore minister and physician who gave magic lantern lectures in the 1850s and 1860s to benefit Sunday schools.

National Library of Medicine

Edward H. Toland—In 1852, E. H. Toland gave a magic lantern show at a Baptist Church in Philadelphia to benefit a Sunday school (Table 1). He also appears to have given another magic lantern show for the benefit of the St. George's Methodist Episcopal Mission Sunday School (also in Philadelphia) in 1861, so it is reasonable to assume he was using the magic lantern in the intervening years. Edward H. Toland (**Fig. 23**) was one of the most active missionaries for the American Sunday-School Union. In 1858, he teamed up with future department store magnate John Wanamaker, who was 20 years old at the time, to found a Sunday school in an unfurnished room in a house in Philadelphia (**Fig. 24**). This eventually gave rise to the Bethany Sunday School and from that, the Bethany Presbyterian Church, one of the most impressive churches in the city, with an enormous building dedicated to the Sunday school (**Fig. 25**). John Wanamaker taught Sunday school there for many years, even after becoming a wealthy merchant, and regularly drew an audience of thousands of adults and children.[51]

Fig. 23. Mr. Edward H. Toland, missionary for the American Sunday-School Union, who gave magic lantern shows in churches in the 1850s and 1860s to benefit Sunday schools.

The Story of our Post-Office, p. 979 (Google Books).

Fig. 24. First meeting of the Bethany Sunday School, founded by Edward H. Toland and John Wanamaker.

The Story of our Post-Office, p. 980 (Google Books).

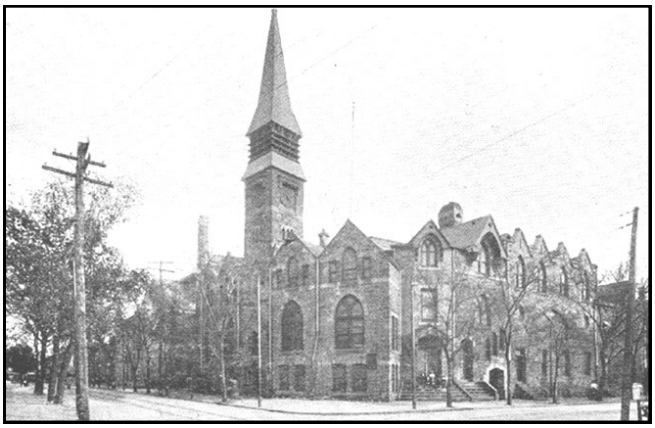


Fig. 25. Bethany Presbyterian Church in Philadelphia.

King's Views of Philadelphia (1900) (Google Books)

John T. Martin (1816-1897) and John Young (1809-late 1890s)—John T. Martin and John Young gave a magic lantern show at the Sunday school of the Pacific St. Methodist Episcopal Church in Brooklyn in 1857 (Table 1). The show included both comic and motion slides, so no doubt was more entertaining for children than the usual fare of scriptural history. Both men were active lay leaders of the Methodist Episcopal Church. John T. Martin (**Fig. 26**) was a merchant who became one of the wealthiest men in Brooklyn, building on the money he made selling uniforms to the Union Army during the Civil War. In 1866, Martin donated $25,000 to found the Martin Institute in Frankfurt, Germany, a school to train German Methodist ministers.[52] John Young was born in Ireland and immigrated to the United States in the mid-1840s. He settled in Brooklyn, where he was a merchant and linen importer. He was a member of the Pacific Street Methodist Episcopal Church, where his magic lantern was shown. In 1876, the Methodist Mission Board recommended him to President Grant for the post of Indian Agent at the Blackfeet Reservation in Montana, six months after the Battle of the Little Bighorn. He served as Agent for eight years and then returned to his family in Brooklyn and was welcomed home with a public reception at the Pacific St. Church.[53]

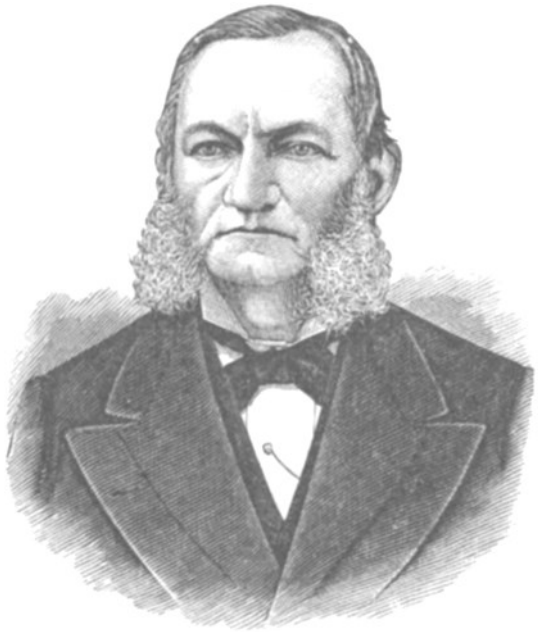


Fig. 26. John T. Martin, along with John Young, gave a magic lantern show at the Sunday school of the Pacific Street Methodist Episcopal Church of Brooklyn in 1857.

Cyclopedia of Methodism (1883) (Google Books)

Charles W. Hewes (1818-1881)—In April 1859, Rev. Charles Wesley Hewes (**Fig. 27**) gave a magic lantern show to Sunday school students in Pittsfield, Massachusetts. Rev. Hewes was a regular on the magic lantern lecture circuit in the late 1850s, apparently specializing in lecturing to Sunday schools. A broadside advertising his lectures (**Fig. 28**) is full of testimonials from ministers and Sunday school teachers of various denominations (Hewes was a Baptist minister). His magic lantern shows were an eclectic mix of scriptural history, natural history, astronomy, temperance, motion slides, and chromatropes.

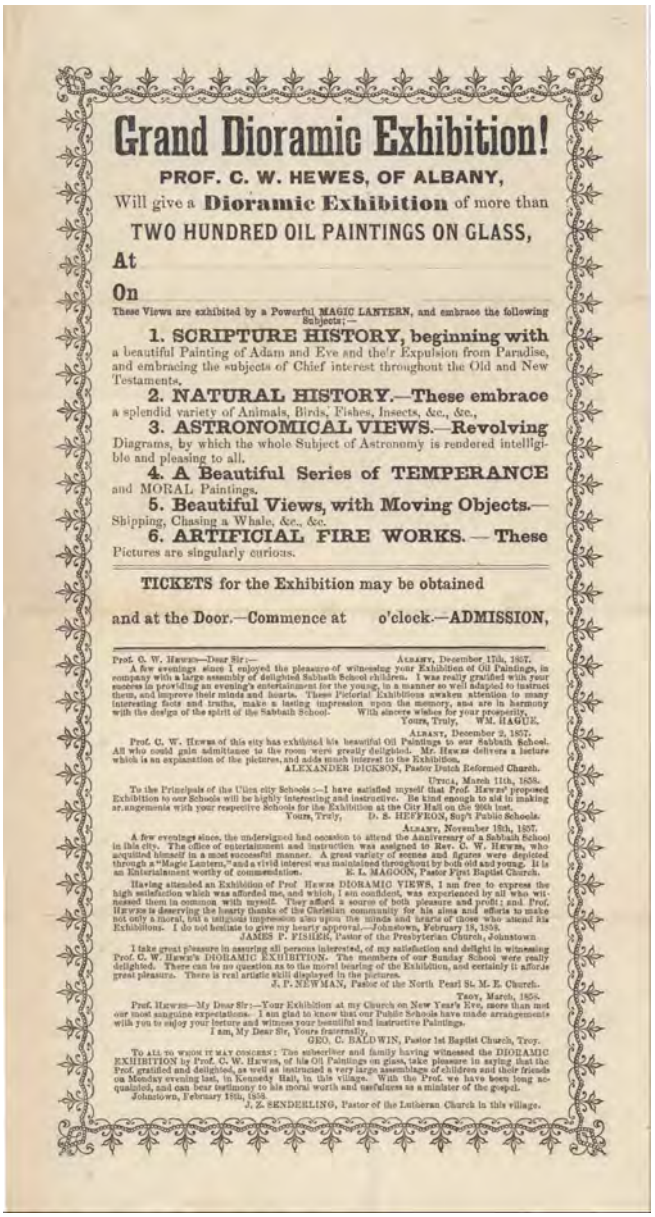
Hewes was born in Lynnfield, Massachusetts and graduated from Brown University in 1843. He attended Newton Theological Institution in Newton, Masschusetts, and was ordained as a Baptist minister in 1844. He was pastor of a church in Lonsdale, Rhode Island for five years before moving to the Baptist church in Lansingburgh, New York (now part of the city of Troy), where he remained for eight years. From 1857 to 1858, he taught natural science in Troy, New York. He apparently lived in Albany, New York in 1858 and 1859. *The Albany Direc-*

Fig. 27. Rev. Charles W. Hewes, a regular on the Sunday school magic lantern circuit in the 1850s.

Lieutenant Joshua Hewes, a New England Pioneer and Some of His Descendants (1913)

tory for 1859 lists him as being in charge of the First Baptist Sunday School in Albany and probably he was pastor of the church as well, at the time he was giving his magic lantern shows. In 1858, Hewes presented a talk at a meeting of the Albany Young Men's Christian Association on the topic of "Popular Lecturing." In 1863, he moved to Indianapolis, Indiana, where he became President of the Indianapolis Female Institute, a Baptist school for girls. He left the school in 1869 or 1870 to move to California, where he served in several Baptist churches. He also taught as a Professor at Mills Seminary and the College of the Pacific. In the 1870s, he traveled with his brother in Europe, Egypt, and Palestine for two and a half years. His last pastorate was in the Fifth Baptist Church in San Francisco, where he remained until his death.[54]

Enoch Williams (1799-1875)—Rev. Enoch Williams (**Fig. 29**) appears three times in Table 1, each time lecturing with the magic lantern on astronomy in a different Methodist Episcopal church. There are additional announcements in newspapers for 1860 and 1861 (Appendix 1).[55] Enoch Williams was born in Gloucester, England and immigrated to the United States with his family in 1842, settling in Lockport, New York, near the western end of the Erie Canal. He was an ordained minister in the Methodist Episcopal Church and became a circuit-riding itinerant preacher. During his travels on the Methodist circuit, he often lectured on astronomy in Sunday schools of the



Grand Dioramic Exhibition!

PROF. C. W. HEWES, OF ALBANY,

Will give a **Dioramic Exhibition** of more than

TWO HUNDRED OIL PAINTINGS ON GLASS,

At

On

These Views are exhibited by a Powerful MAGIC LANTERN, and embrace the following Subjects:—

1. SCRIPTURE HISTORY, beginning with a beautiful Painting of Adam and Eve and their Expulsion from Paradise, and embracing the subjects of Chief interest throughout the Old and New Testaments.

2. NATURAL HISTORY.—These embrace a splendid variety of Animals, Birds, Fishes, Insects, &c., &c.,

3. ASTRONOMICAL VIEWS.—Revolving Diagrams, by which the whole Subject of Astronomy is rendered intelligible and pleasing to all.

4. A Beautiful Series of TEMPERANCE and MORAL Paintings.

5. Beautiful Views, with Moving Objects.— Shipping, Chasing a Whale, &c., &c.

6. ARTIFICIAL FIRE WORKS. — These Pictures are singularly curious.

TICKETS for the Exhibition may be obtained

and at the Door.—Commence at o'clock.—ADMISSION,

Prof. C. W. Hewes—Dear Sir:— Albany, December 17th, 1857.

A few evenings since I enjoyed the pleasure of witnessing your Exhibition of Oil Paintings, in company with a large assembly of delighted Sabbath School children. I was really gratified with your success in providing an evening's entertainment for the young, in a manner so well adapted to instruct them, and improve their minds and hearts. These Pictorial Exhibitions awaken attention to many interesting facts and truths, make a lasting impression upon the memory, and are in harmony with the design of the spirit of the Sabbath School. With sincere wishes for your prosperity,

Yours, Truly, WM. HAGUE.

Albany, December 2, 1857.

Prof. C. W. Hewes of this city has exhibited his beautiful Oil Paintings to our Sabbath School. All who could gain admittance to the room were greatly delighted. Mr. Hewes delivers a lecture which is an explanation of the pictures, and adds much interest to the Exhibition.

ALEXANDER DICKSON, Pastor Dutch Reformed Church.

Utica, March 11th, 1858.

To the Principals of the Utica city Schools:—I have satisfied myself that Prof. Hewes' proposed Exhibition to our Schools will be highly interesting and instructive. Be kind enough to aid in making ar.angements with your respective Schools for the Exhibition at the City Hall on the 26th inst.

Yours, Truly, D. S. HEFFRON, Sup't Public Schools.

Albany, November 19th, 1857.

A few evenings since, the undersigned had occasion to attend the Anniversary of a Sabbath School in this city. The office of entertainment and instruction was assigned to Rev. C. W. Hewes, who acquitted himself in a most successful manner. A great variety of scenes and figures were depicted through a "Magic Lantern," and a vivid interest was maintained throughout by both old and young. It is an Entertainment worthy of commendation. E. L. MAGOON, Pastor First Baptist Church.

Having attended an Exhibition of Prof Hewes DIORAMIC VIEWS, I am free to express the high satisfaction which was afforded me, and which, I am confident, was experienced by all who witnessed them in common with myself. They afford a source of both pleasure and profit; and Prof. Hewes is deserving the hearty thanks of the Christian community for his alms and efforts to make not only a moral, but a religious impression also upon the minds and hearts of those who attend his Exhibitions. I do not hesitate to give my hearty approval.—Johnstown, February 18, 1858.

JAMES P. FISHER, Pastor of the Presbyterian Church, Johnstown.

I take great pleasure in assuring all persons interested, of my satisfaction and delight in witnessing Prof. C. W. Hewes's DIORAMIC EXHIBITION. The members of our Sunday School were really delighted. There can be no question as to the moral bearing of the Exhibition, and certainly it affords great pleasure. There is real artistic skill displayed in the pictures.

J. P. NEWMAN, Pastor of the North Pearl St. M. E. Church.

Troy, March, 1858.

Prof. Hewes—My Dear Sir:—Your Exhibition at my Church on New Year's Eve, more than met our most sanguine expectations. I am glad to know that our Public Schools have made arrangements with you to enjoy your lecture and witness your beautiful and instructive Paintings.

I am, My Dear Sir, Yours fraternally,

GEO. C. BALDWIN, Pastor 1st Baptist Church, Troy.

To all to whom it may concern: The subscriber and family having witnessed the DIORAMIC EXHIBITION by Prof. C. W. Hewes, of his Oil Paintings on glass, take pleasure in saying that the Prof. gratified and delighted, as well as instructed a very large assemblage of children and their friends on Monday evening last, in Kennedy Hall, in this village. With the Prof. we have been long acquainted, and can bear testimony to his moral worth and usefulness as a minister of the gospel.

Johnstown, February 16th, 1858.

J. Z. SENDERLING, Pastor of the Lutheran Church in this village.

Fig. 28. Broadside for magic lantern lecture by Rev. Charles W. Hewes of Albany, with testimonials from clergymen (c. 1858). The list of topics almost completely matches advertisements for Carpenter & Westley's copper plate sliders (see p. 35).

American Broadsides and Ephemera, courtesy of the American Antiquarian Society.

churches he visited. He and his family also ran a farm near Lockport.[56]

It is not clear when Williams began his magic lantern lectures on astronomy, but one article in the *Brooklyn Daily Eagle* in 1859 stated that "Mr. Williams' credentials from England, Canada, and the States of Michigan, Wisconsin, Illinois, New Jersey, and New York, are perfectly satisfactory, testifying to his acquaintance with his favorite subject, his descriptive powers, and the effective character of his apparatus, thus

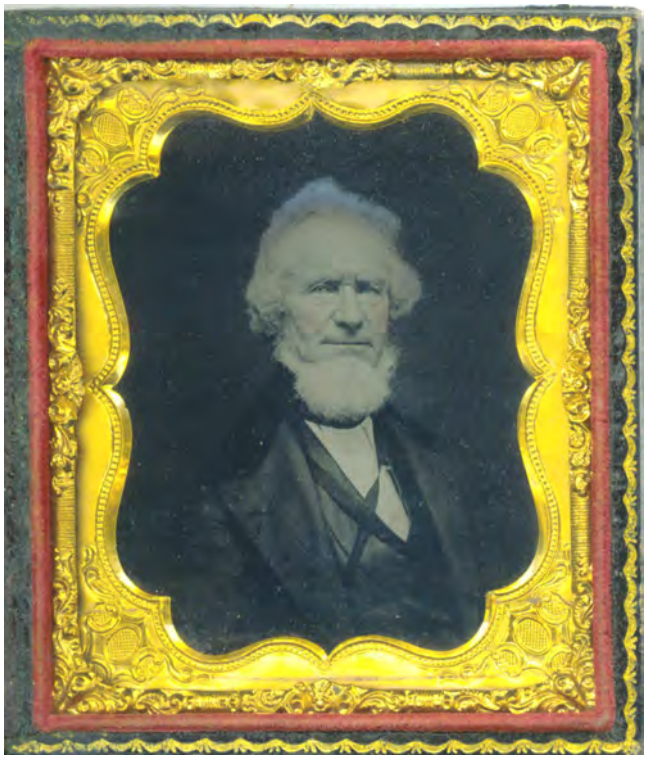


Fig. 29. Rev. Enoch Williams, circuit-riding Methodist minister and traveling lecturer on astronomy in the 1850s and 1860s, and probably earlier.

Photo courtesy of his great-great-great granddaughter, Kimberly Paul.

making use of the eyes of his audience as inlets of knowledge, by presenting vivid magic lantern scenes, and revolving illustrations." This passage suggests he began lecturing in England even before arriving in the United States. Evidently he was a prolific lecturer, judging from the long list of states where he had lectured. His lectures were normally given in Sunday schools, not always in Methodist churches. The same article from the *Brooklyn Daily Eagle* stated, "The lecturing season having fairly set in and abundant provision made for adults, it is gratifying to learn that one lecturer is giving attention to children and youth," adding that he came well recommended from "Ministers, Superintendents of Sabbath schools and Professors in colleges and academies." It also noted that he had lectured in the Lee Avenue Sabbath school [Reformed Dutch] and the St. Ann's Episcopal Sunday school (**Fig. 30**), both in Brooklyn.[57] Williams also lectured on astronomy at the Washington Street Methodist Episcopal Church in Brooklyn, "in their new School Room."[58]

Fig. 30. St. Ann's Episcopal Church in Brooklyn, New York, 1845.

http://whitmans-brooklyn.org/portfolio/st-anns/

A letter to the Editor of the *New York Times* in 1860 from "A father" said of his lecture, "As it seemed to be gotten up chiefly for Sunday-school scholars, I attended it with some fear, lest it might prove what is so often the case—a common affair, under cover of high-sounding names. But, I, with a number of other gentlemen, was agreeably surprised to find the lecturer not only intelligent but pleasing in his address."[59] In the 1850s and 1860s, Williams was using relatively sophisticated lantern slides, including mechanical slides that illustrated the motion of the planets, which were widely available at the time (**Fig. 31**). He also was using a "Calcium Light" lantern, so would have had a considerable amount of equipment to carry around on his travels.[60] The most complete description of his lecture comes from the *Rockland County Messenger* in 1859: "Mr. Williams gave a rapid sketch of the outlines of the subject, beautifully illustrated by transparent diagrams of the celestial bodies, reflected through the magic lantern…. By some mechanical arrangement, the various planets with their moons, were made to revolve around the sun, giving to the audience a better idea than words alone could convey of the motions of the heavenly bodies."[61]

Fig. 31. Mechanism of a slide designed to show the motion of the planets and their moons around the sun.

Mark Butterworth

Epilogue: The Magic Lantern in Churches in the 1860s

Two major developments in the 1850s and 1860s would fundamentally alter the nature of magic lantern shows in churches. The first was the development of a photographic process to produce positive images on glass, suitable for projection by a magic lantern. As early as 1848, the Langenheim brothers of Philadelphia were producing photographic lantern slides using the process they invented, and by 1851, dealers such as McAllister were marketing "Langenheim's New Magic Lantern slides."[62] In the mid-1850s, the Langenheims introduced glass stereoscopic views, which proved to be very popular. Although they continued to produce photographic lantern slides, they did not make the transition to mass production of lantern slides, and their lantern slides are rare today. Beginning in about 1851, another manufacturer, Daniel H. Briggs, began producing photographic lantern slides using a somewhat different process than the Langenheims. In 1868, his son, Casper W. Briggs, took over management of the firm and moved the business to Philadelphia in 1872. In 1874, he bought out the Langenheim business and began to mass-produce photographic lantern slides, which he continued to do well into the 20th century.[63] Photographic lantern slides not only were cheaper than earlier hand-painted slides, but they greatly expanded the variety of subjects that could be illustrated in lectures given in churches, Sunday schools, and other venues. They made it possible to copy works of religious art with great fidelity, which then could be presented in black and white, or hand colored. Photographic slides also allowed for the introduction of foreign travel, including actual views of the Holy Land, into the magic lantern repertoire.

The second development was the increased availability of more professional magic lanterns with better optics and brighter illumination than models such as Carpenter's Phantasmagoria lantern, making them more suitable for large audiences. Although limelight lanterns had been available for several decades, especially in England, such lanterns were expensive and often beyond the means of an average minister, who usually had a very low salary. The type of illumination used in church magic lantern shows generally was not mentioned in newspaper announcements before 1860, but some lecturers were using limelight lanterns earlier. For example, as mentioned above, Enoch Williams was using a calcium light projector at least by 1861, and probably in the late 1850s. Dionysius Lardner (1793-1859), an Irish-born lecturer who toured the United States from 1841 to 1844, was using a "Drummond Light" (limelight) lantern as early as 1842. These more professional lanterns, especially when used to show photographic slides, came to be called "stereopticons" after 1860, when Abel and Leyland first exhibited John Fallon's Stereopticon in Philadelphia. Almost immediately, the Langenheims were advertising slides for the "magic lantern and stereopticon," and Philadelphia dealers such as James Queen were advertising their own models called "stereopticons" or "stereoscopticons."[64]

Neither of these developments in magic lantern technology immediately impacted church lantern shows in the 1860s. In fact, announcements for church magic lantern shows in the first years of the decade largely continued the pattern seen in earlier decades: the dominance of Sunday schools as the focus of magic lantern shows, and the prevalence of scriptural history and astronomy as subjects for lectures (Appendix 1). Some lecturers from the earlier decades continued to lecture into the 1860s, including Enoch Williams, Edward H. Toland, and William F. Johnson. I have not attempted to profile all of the major magic lantern showmen working in churches in the 1860s.

One man who is worth mentioning is John Curwen (**Fig. 32**), Superintendent of the State Hospital for the Insane in Harrisburg, Pennsylvania (**Fig. 33**). Dr. Curwen was a protégé of Dr. Thomas Kirkbride of the Pennsylvania Hospital for the Insane in Philadelphia and served as his Assistant Physician for six years. In the 1840s, Dr. Kirkbride pioneered the use of magic lantern shows to entertain his patients, and in the 1850s, he collaborated with the Langenheims to show their photographic slides in his hospital, some of the first public exhibitions of their slides. Curwen continued this practice in Harrisburg and often invited students from various Harrisburg Sunday schools to attend special magic lantern shows at the asylum (Appendix 1).

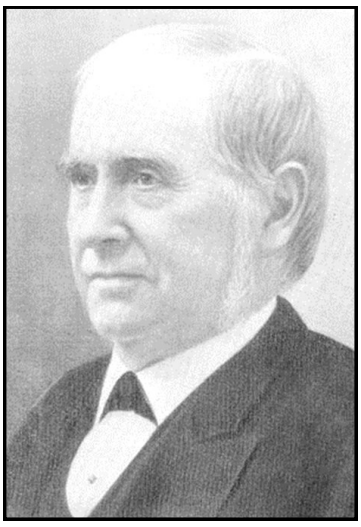


Fig. 32. Dr. John Curwen, Superintendet of the State Hospital for the Insane in Harrisburg, Pennsylvania, who gave magic lantern shows for patients and Sunday school students.

http:/hsh.thomasindustriesinc.comCOTH_History_Superintendents.htm

Fig. 33. Pennsylvania State Hospital for the Insane, where Dr. Curwen invited Sunday school students to see magic lantern shows.

http://www.historic-restorations.com/haunted-historic-buildings-pennsylvania-state-lunatic-hospital

Another man who offered his services as a lecturer in Sunday schools was a Rev. Parker of Columbus, Georgia, who may have been African American. In 1868, *Zion's Herald* announced that "Rev. Mr. Parker has come North for a season on account of the threatening of the Ku Klux assassins. He wishes to give lectures to Sunday Schools on the Holy Land, illustrated with the Stereopticon. Will our brethren aid their persecuted brother, persecuted because he is their brother, has left his father's house and stood up for their church and country in the midst of great perils?"[65]

Most announcements of magic lantern shows in churches continued to use the term "magic lantern" until 1865. Early in the 1860s, the stereopticon itself was a new kind of magic lantern, often featured more prominently in newspaper announcements than the contents of the lectures. Most stereopticon lectures announced in the first half of the 1860s were in town halls, music halls, theaters, and other large public spaces that could accommodate large audiences. One exception was Henry Ward Beecher's Plymouth Church in Brooklyn, which was built more like a music hall than a typical parish church. Fallon's stereopticon was exhibited there in 1863, and other stereopticon shows took place there later in the 1860s, usually in conjunction with a Church Festival.[66]

After 1865, we find increasing use of the term "stereopticon" for church shows, although the term "magic lantern" continued to be used as well, and sometimes the two terms were used together (Appendix 1). We also see a movement away from lantern shows being directed mainly at Sunday school students and toward special occasions such as church fairs and festivals. There also was a trend away from serious lectures, with increasing numbers of shows simply described as "entertainment for children." Civil War scenes, either alone or in conjunction with religious views, were of course popular in the 1860s. We also see increasing numbers of shows focused on travel in the last three years of the decade, including shows on European travel, the Holy Land, and Yosemite Valley. This trend toward secular lantern shows supplementing religious shows in churches would continue in succeeding decades.

Notes and References

1. *Illustrated and Descriptive Catalogue and Price List of Stereopticon Slides for Churches, Schools, and General Use*. George W. Bond & Co., Chicago [1910] (Wells collection).

2. Terry and Deborah Borton. 2014. *Before the Movies: American Magic-Lantern Entertainment and the Nation's First Great Screen Artist, Joseph Boggs Beale*. John Libbey, New Barnet, UK.

3. Stephen Bottomore. 2002. Projecting for the Lord--the work of Wilson Carlile. *Film History* 14:195-209. Martyn Jolly. 2013. Soldiers of the Cross: Time, narrative and affect. *Early Popular Visual Culture* 11:293-311. Nicholas Hiley. 2015. William Stewart and the Magic Lantern Mission. *The Magic Lantern* no. 5:1, 3. There are several chapters that deal in part with religious lantern slides or the use of magic lanterns in churches in: Richard Crangle, Mervyn Heard, and Ine van Dooren, eds. 2005. *Realms of Light: Uses and Perceptions of the Magic Lantern from the 17th to the 21st Century* (The Magic Lantern Society, London): Mervyn Heard and Richard Crangle, The temperance phantasmagoria, pp. 46-55; Richard Crangle, Mission unaccomplished: W. T. Stead, Charles W. Hastings and the Magic Lantern Mission, pp. 174-184; Stephen Herbert, A slice of lantern life: lantern presentations in and around Hastings in early 1881, pp. 185-192.

4. By far the most complete survey of magic lanterns in American churches can be found in an unpublished chapter of X. Theodore Barber's Ph.D. dissertation. Barber focuses mainly on the period after 1865. His sources were mostly magic lantern trade journals such as *The Magic Lantern* and *The Exhibitor*. He did not survey newspapers or religious periodicals. See: X. Theodore Barber. 1993. *Evenings of Wonder: A History of the Magic Lantern Show in America*, Ph.D. dissertation, New York University, vol. 2, Chapter 9: Religious shows, 1865-1896, pp. 392-434. A discussion of religious magic lantern slides as a precursor to religious cinema can be found in: Terry Lindvall. 2007. *Sanctuary Cinema: Origins of the Christian Film Industry* (New York University Press, New York), pp. 44-49. Other brief discussions of magic lanterns in American churches, mostly in the late 19th century, can be found in: Elizabeth Shepard. 1987. The magic lantern slide in entertainment and education, 1860-1930. *History of Photography* 11:91-108, and Cheryl C. Boots. 1993. The intersection of technology and religion: magic lantern hymn slides. *The Magic Lantern Gazette* 5 (2) (Summer 1993):12-14.

5. The principal databases surveyed include *America's Historical Newspapers*, *African American Newspapers*, *Pennsylvania Civil War Newspapers*, *The Brooklyn Daily Eagle*, *The New York Times*, *The Hartford Courant Historical*, the Library of Congress's *Chronicling America*, *NewspaperArchive.com*, *American Periodicals Series* (which is rich in religious periodicals), and *Google Books*. Only results from newspaper databases are included in Table 1 and Appendix 1.

6. For the McAllister firm, see Barber, *Evenings of Wonder* (note 4), Chapter 2. A useful chronology of the various incarnations of the McAllister family optical business and its many changes of names and locations was compiled by N. M. and M. A. Graver and distributed to the members of The Magic Lantern Society of the U. S. and Canada in the 1970s, along with a reprint of a McAllister catalog. Unfortunately, this rather ephemeral resource is not likely to be found in libraries. For the importance of Philadelphia in the magic lantern industry, see: Louis Walton Sipley. 1939. The magic lantern. *Pennsylvania Arts and Sciences* 4 (1): 39-43, 88, 90; M. J. McCosker. 1941. Philadelphia and the genesis of the motion

picture. *Pennsylvania Magazine of History and Biography* 65:401-419. See also: Barber, Ph.D. dissertation (note 4), pp. 38-41.

7. For the early history of Sunday schools in England, see Edwin Wilbur Rice. 1917. *The Sunday-School Movement 1780-1917 and the American Sunday-School Union 1817-1917* (American Sunday-School Union, Philadelphia), pp. 11-39 (Google Books).

8. For the history of the First Day Society, see Rice, *Sunday-School Movement*, pp. 44-48.

9. For the history of later Sunday-School Unions, especially the American Sunday-School Union, see Rice, *Sunday-School Movement*, pp. 48-100.

10. Rev. Thomas G. Allen. 1832. *Memoir of Rev. Benjamin Allen, late Rector of St. Paul's Episcopal Church, Philadelphia* (Latimer and Company, Philadelphia) (Google Books). Norris Stanley Barratt. 1917. *Outline of the History of Old St. Paul's Church, Philadelphia, Pennsylvania* (The Colonial Society of Pennsylvania, Philadelphia) (Google Books).

11. *The Funeral Sermon Delivered in St. Paul's Church, for the Improvement of the Death of Mr. Allen*, by the Rev. Gregory T. Bedell, D. D. (printed at the end of Allen, *Memoir of Rev. Benjamin Allen*).

12. Allen, *Memoir*, p. 256.

13. Allen, *Memoir*, p. 307.

14. Allen, *Memoir*, p. 307.

15. Allen, *Memoir*, p. 258.

16. Allen, *Memoir*, p. 306.

17. Allen, *Memoir*, p. 308.

17a. There were three Peale Museums in this era, in three different cities. The first, founded in Philadelphia by Charles Willson Peale, acquired its first public space in 1794. The second founded by his son, Rembrandt Peale, opened in Baltimore in 1814 and was housed in the first building in America specifically designed as a museum. The third, founded in New York by another son, Rubens Peale, opened in 1825, with the opening timed to coincide with the gala opening of the Erie Canal. The New York museum was plagued with financial problems, and eventually the collection was sold to P. T. Barnum and incorporated into his museum. See: Charles Coleman Sellers. 1980. *Mr. Peale's Museum. Charles Willson Peale and the First Popular Museum of Natural Science and Art* (Norton, New York. For the use of magic lanterns in the Peale Museums, see: Wendy Bellion. 2011. *Citizen Spectator. Art, Illusion, and Visual Perception in Early National America* (University of North Carolina Press, Chapel Hill). See also: Barber, Ph.D. dissertation (note 4), pp. 39-41. For one of many ads for magic lantern exhibitions, sometimes in connection with astronomy lectures, see New York *American*, March 20, 1826, p. 3.

17b. Theodore Newell was a farmer and self-taught astronomer who invented a mechanical orrery to illustrate the motions of the planets and moons. The structure and function of this machine was described in a long article in *The American Journal of Science and Arts* [see: "Newellian Sphere," *The American Journal of Science and Arts*, vol. 12 (June 1827), pp. 103-115]. Although disabled, Newell toured widely with his machine throughout the northeastern states, sometimes soliciting donations to help perfect the machine (see: "American Genius," *The Portfolio*, vol. 7 (1819), pp. 256-257). Rubens Peale teamed up with educator Joseph Lancaster to publish a pamphlet on Newell's life, which I have not seen (Joseph Lancaster and Rubens Peale. 1824. *Outlines of the life of Theodore Newell, and history of his inventions; from Theodore Newell's own account, and published solely for his benefit* (J. D. Toy, Baltimore).

Nehemiah Ball's lectures at the Concord Lyceum are mentioned in Granville Ganter. 2014. Mistress of her art: Anne Laura Clarke, traveling lecturer of the 1820s. *The New England Quarterly* 87:728, and Terry Borton. 2015. The professional life of "magic lantern" illustrated lecturers. *The Magic Lantern Gazette* 27 (1):6. For a longer discussion, see Barber, Ph.D. dissertation (note 4), pp. 41-43.

Rev. Elijah Jones (1791-1869) was a congregational minister in Minot, Maine, where he preached for 46 years. His home now houses the Minot Historical Society (http://minotmainehistoricalsociety.wordpress.com/mhs-home). See also: Rev. Elijah Jones obituary, *The Congregational Quarterly* 12 (1870):52-55. Josiah Holbrook (1788-1854) was the founder of the American Lyceum Movement. He spent much of his career supplying magic lanterns and other apparatus to local lyceums and other educational institutions [see: Josiah Holbrook (*Wikipedia*)]. For Elijah Jones's lecture and the acquisition of Holbrook's instruments by the Minot Lyceum, see *Portland Advertiser* (Portland, Maine), September 14, 1830.

The same announcement for the astronomical exhibition in the Hartford Museum appeared in several different newspapers: *American Mercury* (Hartford, Connecticut), November 29, 1830, p. 1; *The Connecticut Courant*, November 16, 1830, p. 3; *Connecticut Mirror*, November 20, 1830, p. 1. The Hartford Museum was founded in 1797 by Rev. Joseph Steward (1753-1822) as a museum of curiosities, with animal specimens, natural objects, wax works, and Barnum-like exhibits such as a two-headed calf. It occupied several different sites, including the third floor of the Old State House. The museum closed in 1840, and its collections were dispersed to the Connecticut Historical Society and others. See: "Joseph Steward" (*Wikipedia*), and "Joseph Steward and the Hartford Museum," *Bulletin of the Connecticut Historical Society*, vol. 18 (no. 1-2) (1953). A re-creation of Steward's museum can now be seen on the second floor of the Old State House on Main St. in Hartford (see: https://www.cga.ct.gov/osh/ and many other tourist-oriented web pages).

Warren Colburn was a Massachusetts businessman with companies in Waltham and Lowell. He also was a mathematician and educator who served as superintendent of schools in Lowell. His first magic lantern lectures on the natural history of animals were given in the fall of 1825. He later lectured on astronomy, light, the eye, the seasons, electricity, hydraulics, and other subjects over many years. His magic lantern lectures are mentioned in "Warren Colburn" (*Wikipedia*), and Theodore Edson. 1856. *Memoir of Warren Colburn* (Brown, Taggard & Chase, Boston), pp. 15-16 (Google Books). For his astronomy lecture in the Lowell Town Hall, see *The Lowell Mercury*, January 1, 1831. For Enoch Hale's astronomy lecture with the magic lantern, see *New-Hampshire Patriot and State Gazette* (Concord, New Hampshire), February 7. 1831. For Mr. Wheeler's magic lantern astronomy lecture in Charleston, see *Charleston Courier*, March 30, 1831. For Mr. Adams's lecture on astronomy, see *Eastern Argus* (Portland, Maine), February 28, 1834, p. 2.

17c. John R. Cotting was born in Acton, Massachusetts in 1778 and graduated from Dartmouth College in 1801. He studied theology and was for a time in the ministry, but spent most of his career teaching geology, chemistry, and other scientific subjects. He moved to Augusta, Georgia in 1835. In the next year, he persuaded the state legislature to establish a state Geological Survey, which he headed for four years. For a brief sketch of Cotting's life, see: "This day in Georgia history, October 13, 1867, John R. Cotting died" (http://georgiainfo.galileo.usg.edu/thisday/gahistory/10/13/john-r.-cotting). See also: Schuyler Medlock Christian. 1949. A sketch of the history of science in Georgia (continued). *The Georgia Review*, 3:57-69. The Phantasmagoria lantern used in his lecture on optical instruments undoubtedly was a Carpenter model. For Cotting's Boston lecture, see: *Independent Chronicle & Boston Patriot*, December 20, 1823, p. 3.

The Columbian Museum, where Cotting lectured, was founded by Daniel Bowen, a friend of Charles Willson Peale, and contained wax figures, stuffed animals, and other natural curiosities. The museum occupied several different sites in Boston, the first two having burned down. It had a hall suitable for concerts and lectures, a common feature of early museums in an era when free-standing theaters met with considerable religious

disapproval. As early as 1804, William Bates, a stage comedian, performed a phantasmagoria show at the museum, apparently the first such show in Boston. See: "Columbian Museum" (*Wikipedia*); "Daniel Bowen: Boston's Pioneer Museumkeeper" (http://www.bahistory.org/HistoryBowen.html). The phantasmagoria show by Mr. Bates is mentioned in: Charles Blake. 1868. *An Historical Account of the Providence Stage: Being a Paper Read Before the Rhode Island Historical Society, October 25th, 1860* (George H. Whitney, Providence, Rhode Island), p. 63 (Google Books); X. Theodore Barber. 1989. Phantasmagorical wonders: the magic lantern ghost show in nineteenth-century America. *Film History* 3:73-86; Charles Musser 1990. *The Emergence of Cinema: the American Screen to 1907 (Scribner, New York), pp. 26–27.*

Prof. Miller, Mr. Mossie, Mr. J. L. Milton, and Mr. Gardner Rice, who gave magic lantern lectures in the 1830s, are unidentified. For advertisements for their lectures, see: *Baltimore Patriot*, February 20, 1834, p. 3 (Miller); *Baltimore Gazette and Daily Advertiser*, April 26, 1831, p. 3 (Mossie); *New-York Morning Herald*, June 8, 1830, p. 3 (Milton); *Norfolk Advertiser* (Dedham, Massachusetts), November 8, 1834, p. 3 (Rice). The Maryland Institute for the Promotion of the Mechanic Arts, where Prof. Miller spoke, was founded in Baltimore in 1825. For its first decade, it was housed in the Atheneum, which was destroyed by fire in 1835, along with all the property, papers, and records of the Maryland Institute. The Institute survived and is now the Maryland Institute College of Art (*Wikipedia*); see also: *Picture of Baltimore, Containing a Description of all Objects of Interest in the City; and Embellished with Views of the Principal Public Buildings* (F. Lucas, Jr., Baltimore, 1832), pp. 196-199 (Google Books). For Peale's Baltimore Museum, see note 17a.

17d. The definitive work on Anne Laura Clarke's lectures is Ganter (2014), Mistress of her art… (see note 17b). Much material relating to her lectures is in the Anne Laura Clarke Collection at the Historic Northampton Museum and Education Center, including the receipt for her Phantasmagoria magic lantern ($88.75, including slides). Many of her copper-plate sliders can be viewed online at: http://historic-northampton.pastperfect-online.com. The list of subjects represented on Carpenter's copper plate sliders in the 1820s and for several decades thereafter mirrors the subjects covered by Clarke and many of the other lecturers discussed above: Natural History (56 sliders), Ancient and Modern Costumes (62 sliders), Botanical Diagrams (12 sliders), Humorous Subjects (12 sliders), Views of Public Buildings (4 sliders), plus a wide range of astronomical sliders, rackwork moving slides of the planets, constellations, and miscellaneous dissolving views, comic slides, and moving slides (see: Ad for Carpenter & Westley, Opticians in William B, Carpenter. 1848. *Mechanical Philosophy, Horology, and Astronomy* (Wm. S. Orr and Co., London) (Google Books).

18. "Pulpit Advertisements," *Christian Secretary*, October 11, 1839.

18a. "Ecclesiastical Architecture," *Easton Gazette* (Easton, Maryland), February 21, 1846, p. 1.

19. H. C. Tilton, "Travelling Lecturers," *Zion's Herald and Wesleyan Journal*, May 12, 1847.

19a. "Magic Lanterns—*A Suggestion*," *New York Evangelist*, January 20, 1859.

20. Founding dates of newspapers from *Wikipedia*. In any search of a digital database, the results depend on which newspapers have been scanned and included in the database. For example, the *Philadelphia Public Ledger*, which accounts for a disproportionate number of early references to magic lanterns in churches, was added to *America's Historical Newspapers* in 2009, so a search conducted earlier than that year would have yielded many fewer examples.

21. Baltimore, which is fairly close to Philadelphia and a rival as center for culture and science in this era, was the next most frequent site for church magic lantern shows.

22. On early astronomical lantern slides used for lectures, see Mark Butterworth. 2007. Astronomical lantern slides. *The Magic Lantern Gazette* 19 (2):3-13. See also: Ian Inkster. 1978. Robert Goodacre's astronomy lectures (1823-1825), and the structure of scientific culture in Philadelphia. *Annals of Science* 35:353-363. There has been much more scholarship on popular scientific lectures in Britain than in the United States. A recent British Ph.D. dissertation focuses on popular astronomy lectures in Britain during the same period discussed in this article, 1820-1860, and provides an interesting comparison with lecturing in the United States. As in the United States, most British astronomy lectures during this period were delivered by amateurs, not professional astronomers.

This dissertation also discusses the connection between astronomy and religion. Magic lanterns are mentioned in several places, although the author focuses on lecturers using apparatus like orreries; some lecturers combined both types of visual aids. See: H.-F. Huang. 2015. *Commercial and Sublime: Popular Astronomy Lectures in Nineteenth Century Britain*. Doctoral Thesis, University College London (http://discovery.ucl.ac.uk/id/eprint/1462935).

Part of the dissertation has been published as a monograph that includes an annotated edition of an unpublished script for a lecture on astronomy delivered at the English Opera House in London throughout the 1820s. See: Hsiang-Fu Huang, 2015. *Ouranologia: an Annotated Edition of a Lenten Lecture on Astronomy with Critical Introduction* (Department of Science and Technology Studies, University College London) (http://www.ucl.ac.uk/sts/research/op/03/huang-2015-ouranologia.pdf). The use of magic lanterns is not specifically mentioned, but the lecturer did use a "transparent orrery." There is some debate about the nature of this visual aid, with some scholars describing it as a mechanical device and at least one describing it as a projected image using phantasmagoria techniques. See: Wendy Bird. 2005. Enlightenment and entertainment: the magic lantern in late 18th- and early 19th-century Madrid, In: *Realms of Light: Uses and Perceptions of the Magic Lantern from the 17th to the 21st Century*, ed. Richard Crangle, Mervyn Heard and Ine van Dooren,. (The Magic Lantern Society, London), pp. 86-91. Regardless of the type of illustrations used, the lecture script probably is similar to those used by magic lantern lecturers and thus is a unique source for scholars.

23. Butterworth, Astronomical lantern slides (note 22). John Barnes. 1984. Philip Carpenter 1776-1833. *The New Magic Lantern Journal* 3 (2):8-9. Deborah Jean Warner. 1992. Projection apparatus for science in Antibellum America. *Rittenhouse: Journal of the American Scientific Instrument Society* 6:87-94. Stuart Talbot. 2006. 'The Perfectionist Projectionist': Philip Carpenter, 24 Reagent Street, London. *Bulletin of the Scientific Instrument Society*, no. 88:17-20 [(also published as Stuart Talbot. 2007. The perfectionist projectionist. Philip Carpenter, 24 Regent Street, London. *The New Magic Lantern Journal* 10 (3):49-51]. Lester Smith. 2012. The slipping slides of Carpenter & Westley, 24 Regent Street, London. *The Magic Lantern Society Newsletter*, number 110:18-19. Trevor Beattie. 2013. Carpenter and Westley—their history and artistry. *The New Magic Lantern Journal* 11 (4):6-10.

Philip Carpenter and his successors at the firm of Carpenter and Westley energetically promoted their Phantasmagoria Lantern (and later, their Improved Phantasmagoria Lantern), as well as their copper plate sliders, as the ideal lantern and slides for lectures in schools, public seminaries, Mechanics' Institutes and other venues. Advertisements for the lantern and slides frequently appeared at the end of books on natural philosophy (see: *Arcana of Science and Art…* (John Limbard, London, 1838); William B. Carpenter. 1843. *Popular Cyclopedia of Natural Science* (Wm. S. Orr, London); William B. Carpenter. 1848. *Mechanical Philosophy, Horology, and Astronomy* (Wm. S. Orr, London) (all from Google Books). As early as 1820, Philip Carpenter's brother, Rev. Lant Carpenter, put in a plug for his brother's lantern and slides in a textbook on education: "The Author hopes it will be deemed excusable to mention here, as a means of interesting the young in several branches of knowledge, his brother's improved Magic Lanthorn, *with copper-plate sliders*…. The employment of *engravings*, from good authorities, for the subjects in Natural History, Astronomy, &c. secure a degree of correctness and beauty, which could only be obtained, in the common mode of preparing the sliders, at a great expense" [see: Rev. Lant Carpenter. 1820. *Principles of Education, Intellectual, Moral and Physical* (Longman, Hurst, Rees, Orme, and Brown, London), p. viii (Google Books)].

24. Barber, *Evenings of Wonder* (note 4); Sipley, Magic lantern (note 6).

24a. The main source of biographical information on Prof. Sanborn is "Edwin David Sanborn, LL.D.," *The Granite Monthly*, March 1878, pp. 289-293. On his 1838 lecture in Gloucester, Massachusetts, see: *Gloucester Telegraph*, February 28, 1838, p. 2. On his lecture in Portsmouth, New Hampshire, see *Portsmouth Journal of Literature and Politics*, March 31, 1838, p. 2. The Orthodox Congregational Church in Lane's Cove, now the Lanesville section of Gloucester, was founded as a conservative Congregational Church in 1830 in response to the growing influence of Universalism in Gloucester parishes. It remains a major landmark in the town of Gloucester. See: John J. Babson. 1860. *History of the Town of Gloucester, Cape Ann, Including the Town of Rockport* (Proctor Brother, Gloucester), p. 531 (Google Books); "Orthodox Congregational Church in Lanesville" (http://lanesvillechurch.org/history).

25. "John Gloucester" (*Wikipedia*). "Gloucester, John (1776-1822)," *Blackpast.org: The Online Reference Guide to African American History* (http://www.blackpast.org).

26. "Stephen H. Gloucester" (*Wikipedia*). When this article was accessed in September 2015, it contained several errors. It erroneously says that Stephen Gloucester founded the First African Presbyterian Church in 1811, when he was nine years old; it actually was founded by his father, John Gloucester. A portrait identified as Stephen Gloucester appears to be a portrait of his father. See also the web page of the Lombard Central Presbyterian Church (http://www.lombardcentral.org/about).

27. Amos G. Beman, "S. H. Gloucester," *The Colored American*, June 13, 1840. For Beman's life, see: Robert Warner. 1937. Amos Gerry Beman 1812-1874, a memoir of a forgotten leader. *Journal of Negro History* 22:200-221. Amos Beman was born in Colchester, Connecticut in 1812. His last name comes from his grandfather, a slave named Cesar, who won his freedom by fighting in the Revolutionary War in place of his master. He adopted the name Beman, a contraction of "Be a Man." In 1841, Amos Beman became pastor of the Temple Street African Church (Congregational) in New Haven. He was active in both the Anti-Slavery Movement and the Temperance Movement and was a member of the Underground Railroad. He served as President of the 1855 Colored National Convention in Philadelphia, as well as the Connecticut Society of the Negro Temperance Movement.

28. Letter to the Editor by J. C. Beman, *The Colored American*, July 4, 1840. Jehiel C. Beman, the father of Amos Beman, served as pastor of a church in Colchester, Connecticut, before moving to Middletown, where he was the first pastor of the Cross Street A. M. E. Zion Church. He later moved to Boston to pastor the A. M. E. Zion Church in that city. He was active in the Anti-Slavery Movement and the Temperance Movement, and was a strong advocate for education of African Americans. He traveled widely, delivering anti-slavery and temperance lectures. See: "Jehiel Beman, Community Leader" (http://crossstreetchurch.site.wesleyan.edu/jehiel-beman-community-leader/). Kathleen Housley. 1992. "Yours for the Oppressed": The Life of Jehiel C. Beman. *Journal of Negro History* 77:17-29. Jennifer Lee James. 1997. Jehiel C. Beman: A leader of the northern free black community. *Journal of Negro History* 82:133-157.

29. Announcement of S. H. Gloucester's magic lantern lectures by J. T. Hilton, *The Liberator*, July 3, 1840. John T. Hilton (1801-1864) was an African American businessman active in the Anti-Slavery and Temperance Movements [see: "John T. Hilton" (*Wikipedia*)]. The May Street Church was the second African American church in Boston, founded in 1818 (now the Union United Methodist Church); it was a stop on the Underground Railroad; see "Greater Boston's African American Churches" (http://neba/egc/org/new-england-s-book-of-acts) and the web page of the Union United Methodist Church (http://unionboston.org/about/history).

Marlboro Chapel was founded in Boston in 1835, and under the leadership of Rev. Amos A. Phelps, a leading abolitionist, was a center for anti-slavery lectures. On July 4, 1838, William Lloyd Garrison delivered a famous anti-slavery speech in the Marlboro Chapel (http://antislavery.eserver.org/tracts/garrisonmarlborochapel). In 1840, the Chapel hosted a temperance convention (see: temperance convention program, February 12, 1840, *NINES: Nineteenth Century Scholarship Online*: http://www.nines.org). Somewhat improbably, Marlboro Chapel also was the site of the Great Chinese Museum, founded by John T. Peters, from 1845 to 1847; it displayed some 800 objects from China. The museum moved to Philadelphia in 1847. In 1848, the collection in Philadelphia was purchased by P. T. Barnum and incorporated into his American Museum in New York. See: "Chinese Museum (Boston)" (*Wikipedia*). Ronald J. Zboray and Mary Saracino Zboray. 2004. Between "Crockery-dom" and Barnum: Boston's Chinese Museum, 1845-47. *American Quarterly*:271-307. "The Lost Barnum American Museum—Broadway and Ann Street" (http:daytoninmanhattan.blogspot.com/2012/04/lost-barnum-american-museum-broadway.html). John Kuo Wei Tchen. 2001. *New York Before Chinatown: Orientalism and the Shaping of American Culture, 1776-1882* (Johns Hopkins University Press, Baltimore).

30. Daniel R. Biddle and Murray Dubin. 2008. "Flinched; forgotten; How the Rev. Stephen Gloucester lost his fire," Philly.com (http://articles.philly.com/2008-12-06/news/25244229).

31. Erika Piola, "Rev. W. F. Johnson: Blind phrenologist, abolitionist, and picture show lecturer" (http://librarycompany.blogspot.com/2015/09/rev-wf-johnson-blind-phrenologist.html). "The Rev. W. F. Johnson" (obituary) *New York Times*, October 19, 1903. Articles describing him as "the blind lecturer" appeared in: *Frederick Douglass' Paper*, February 26, 1852, and *The Liberator*, October 28, 1859. An article from 1869 suggests he was still lecturing with the magic lantern at that time: "The Professor is a blind man, about forty or forty-five years of age, who owns a considerable quantity of real estate, purchased with the proceeds derived from magic lantern exhibitions, which Professor Johnson is in the habit of giving." *Brooklyn Daily Eagle*, March 26, 1869, p. 2. An announcement from 1870 says "There was an exhibition of stereopticon views by Professor Johnson, of events of the late war, Biblical scenes, celebrated statuary and American landscapes" in St. Ann's Hall for the benefit of the Church of the Evangelist. *Brooklyn Daily Eagle*, June 24, 1870, p. 3.

Mr. Johnson was not the first blind magic lantern lecturer. Henry Moyes (1749-1807) was blind from a young age from smallpox, but had a long career as lecturer on natural philosophy, including optics, in his native Scotland and in England. In the 1780s, he went on a lecture tour of major cities in the United States, including Boston, Philadelphia, Baltimore, Princeton, and Charleston, South Carolina. On this tour, he recommended to Dr. Benjamin Rush that all college science laboratories include in their collection of equipment a "magic lanthorn." See: John Anthony Harrison. 1957. Blind Henry Moyes, "an excellent lecturer in philosophy." *Annals of Science* 13:109-125. See also: Ganter, Mistress of her art… (note 17b).

32. Orson S. Fowler was one of a whole family of phrenologists. He ran a publishing company that specialized in books on phrenology, and he lectured widely promoting phrenology. He was the best friend and classmate of Henry Ward Beecher at Amherst College; Beecher became a supporter of phrenology. See: *The Phrenological Miscellany; or, the Annuals of Phrenology and Physiognomy from 1865 to 1873 Revised and Combined in One Volume* (Fowler and Wells, New York, 1887), pp. 311-315 (Google Books). Debby Applegate. 2006. *The Most Famous Man in America: The Biography of Henry Ward Beecher* (Doubleday, New York), pp. 94-98.

33. Judith Wellman. 2014. *Brooklyn's Promised Land: the Free Black Community of Weeksville, New York* (New York University Press, New York), pp. 169-172. There is a good deal of scholarship on the use of visual media as representations of slavery in lectures by abolitionists, including black abolitionists. The most popular medium was the moving panorama, but some lecturers, like Johnson, used magic lantern slides as well. African Americans who presented moving panoramas of slavery included Henry "Box" Brown, who acquired his name by escaping slavery by being shipped north in a wooden box; James Presley Ball; Anthony Burns; and William Wells Brown (no relation to Henry Box Brown), who gave illustrated lectures in England in the 1850s, while still a fugitive slave in the United States. Some of his lectures employed dissolving views painted specifically for Brown, which included scenes from *Uncle Tom's Cabin* and his own life (a broadside for a magic lantern show in Britain is illustrated by his biographer in: Ezra Greenspan. 2014. *William Wells Brown: an*

African American Life (W. W. Norton, New York). He also toured widely in England with an anti-slavery moving panorama, part of which was autobiographical. When his freedom was purchased by English abolitionists, he returned to the United States, but apparently left behind both his magic lantern slides and his panorama, although he continued to give anti-slavery lectures (see Greenspan, p. 325). For more information on Brown and the use of visual representations of slavery in general, see: Daphne A. Brooks. 2006. *Bodies in Dissent: Spectacular Performances of Race and Freedom, 1850-1910* (Duke University Press, Durham NC); Sergio Costolo. 2012. William Wells Brown's panoramic views. *Journal of American Drama and Theatre* 24:13-31; Erkki Huhtamo. 2013. *Illusions in Motion: Media Archaeology of the Moving Panorama and Related Spectacles* (MIT Press, Cambridge MA), p. 185, 208, note 91; Teresa A. Goddu. 2014. Anti-slavery's panoramic perspective. *MELUS* 39:12-41.

34. "New York and Brooklyn News," *Frederick Douglass' Paper*, January 20, 1855. *Frederick Douglass' Paper* (1851-1863) was originally called *The North Star* and was a leading black abolitionist newspaper. "From Our Philadelphia Correspondent," *Provincial Freeman*, June 23, 1855. The *Provincial Freeman* (1854-1857) was published weekly by black citizens of Toronto, Canada, the destination for many escaped slaves on the Underground Railroad.

35. "Prof. W. F. Johnson," *The Christian Recorder*, July 16, 1864. *The Christian Recorder* is the oldest existing African American periodical in the United States. Published in Philadelphia, it has been a voice for the African Methodist Episcopal Church. In the 1850s and 1860s, it was strongly anti-slavery and also advocated for education for black people, voting rights, and equality. It often featured articles by and about black women. See: http://www.the-christian-recorder.org. Wesley Church, where Johnson lectured, was the Wesley African Methodist Episcopal Zion Church, a historic black church founded in 1820. The current building on Lombard Street is on the National Register of Historic Places. See: "Wesley AME Zion Church" (*Wikipedia*).

36. "Little Colored Orphans," *New York Times*, July 22, 1894. "The Rev. W. F. Johnson" (obituary) (note 31). "Past and Present: The Howard Colored Orphan Asylum, Crown Heights" (http://www.brownstoner.com/blog/2014/03/past-and-present-the-howard-colored-orphan-asylum). Carleton Mabee. 1974. Charity in travail: two orphan asylums for blacks. *New York History* 55:55-77. The episode with the "Black Swan" is described in: Julia J. Chybowski. 2014. Becoming the "Black Swan" in mid-nineteenth-century America: Elizabeth Taylor Greenfield's early life and debut concert tour. *Journal of the American Musicological Society* 67:125-165. The original source is: "Miss Elizabeth Greenfield—'The Black Swan,'" *Frederick Douglass' Paper*, February 26, 1852. Johnson's attempt to enroll his son in public school is described in: "Judge Gilbert's Opinion," *The Christian Recorder*, October 7, 1875 (reprinting an article from a Brooklyn newspaper, *The National Monitor*).

37. On *The Anti-Slavery Almanac*, see: Teresa A. Goddu. 2009. The Anti-slavery Almanac and the discourse on numeracy. *Book History* 12:129-155.

38. "Evening School for People of Color," *The Liberator*, February 1, 1834 (announcement originally dated January 30, 1830).

39. A complete publication history of the *Youth's Cabinet* and other information on this periodical can be found at "American Children's Periodicals, 1831-1840" (http://www.merrycoz.org/bib/1840). An announcement of the new publication appeared in *The Liberator*, October 13, 1837.

40. A complete publication history of *The Sabbath School Monitor* can be found at: "American Children's Periodicals, 1831-1840" (http://www.merrycoz.org/bib/1840).

41. Entry on *Youth's Cabinet* (note 39).

42. "Sketch of Eld. N. Southard and his Labors," in Isaac C. Welcome. 1874. *History of the Second Advent Message and Mission, Doctrine and People* (Advent Christian Publication Society, Boston), p. 272 (Google Books). A detailed history of Millerism and extensive bibliography can be found at: "Millerism" (*Wikipedia*). See also: Louis Ruchames, ed. 1971. *The Letters of William Lloyd Garrison, Volume II: A House Dividing against Itself: 1836-1840* (Harvard University Press, Cambridge, Massachusetts), p. 100, footnote 10.

43. "Public Lectures of the New York Phoenixonian Literary Society," *The Colored American*, February 6, 1841.

44. *The Colored American*, February 13, 1841.

45. *The Sunday-School Movement* (note 7), pp. 136-138.

46. Jehu Curtis Clay. 1835. *Annals of the Swedes on the Delaware; To which is added The Charter of The United Swedish Churches* (J. C. Pechin, Philadelphia).

47. "The Church of the Evangelists," *Episcopal Recorder*, March 31, 1838, p. 3.

48. The most complete biographical sketch of Gideon B. Perry is: "The Reverend Dr. Gideon B. Perry," in: *The Narragansett Historical Register*, vol. 7 (1889), pp. 7-12 (Google Books). See also: "Death of a Noted Divine," *Nashville Journal of Medicine and Surgery*, vol. 24 (1879), p. 233 (Google Books); Caroline E. Robinson. 1895. *The Hazard Family of Rhode Island 1635-1894* (Printed for the Author, Boston), p. 106 (Google Books).

49. For John Stebbins Lee's reminiscences of his life, see *Sixty Years of Saint Lawrence, Published by the Class of 1916* (St. Lawrence University, Canton, New York, 1916), pp. 39-46 (Google Books). See also: Jacob G. Ullery. 1894. *Men of Vermont: An Illustrated Biographical History of Vermonters and Sons of Vermont* (Transcript Publishing Company, Brattleboro, Vermont), pp. 103-104 (Google Books). Brief biographical sketches of John Stebbins Lee can be found in: Hosea Starr Ballou. 1896. *Hosea Ballou, 2nd, D. D, First President of Tufts College; His Origin, Life, and Letters* (E. P. Guild & Company, Boston), pp. 243-244 (Google Books) and in the introduction to the Lee Family Papers at St. Lawrence University (https://www.stlawu.edu/library). See also: Mary R. Cabot, ed. 1922. *Annals of Brattleboro 1681-1895* (E. L. Hildreth & Company, Brattleboro, Vermont), p. 658 (Google Books). On the history of the Brick Church, see: Henry Burnham. 1880. *Brattleboro, Windham County, Vermont* (D. Leonard, Brattleboro, Vermont), p. 179 (Google Books). Lee's two books of travels are available on Google Books.

50. G. F. Digsway, "George C. M. Roberts, M. D., D. D.," *The Ladies' Repository*, October 1866, pp. 577-580. *The Ladies' Repository* was a Methodist women's magazine.

51. In the 1861 magic lantern show announcement, the last part of the lecturer's name is obscured by damage to the original newspaper: "The exercises will consist of _____hibition of the Magic Lantern by Mr. E. H. To____," *Philadelphia Public Ledger*, March 30, 1861, p. 2. For E. H. Toland's role in founding the Bethany Sunday School with John Wanamaker, see: "Bethany Sunday School," in: Marshall Cushing, *The Story of our Post-Office* (A. M. Thayer & Co., Boston), pp. 979-980 (Google Books) [John Wanamaker was for a time Postmaster General of the United States]. See also: Rev. William P. White and William H. Scott, "Bethany Presbyterian Church," in: *The Presbyterian Church in Philadelphia* (Allen, Lane, and Scott, Philadelphia), p. 133 (Google Books); William Perrine, "The Most Interesting Sunday School in America, *The Ladies Home Journal*, October 1898, pp. 3-4, 30.

52. For basic biographical information on John T. Martin, see: "Our High Grade Mission Schools," in: *Manual of the Methodist Episcopal Church*,

53. On John Young, see: "General Church Enterprises: From our Mission Rooms," *Christian Advocate*, October 27, 1881; webpage for Rhode Island Archival and Manuscript Collection Online [RIAMCO], John Young Papers, Biographical Note (https://library.brown.edu/riamco/); webpage for Archive of Library Exhibits, Drew University Library, Exhibit- "Gladly Laid Upon the Country's Altar" Methodists and the American Civil War, created by Jennifer Heise, last modified on Sept 25, 2012 (https://uknow.drew.edu/confluence/pages/viewpage.action?pageId=26512838).

54. For basic biographical information on Hewes, see: Eben Putnam, ed., *Lieutenant Joshua Hewes, a New England Pioneer and Some of His Descendants* (Privately Printed, 1913), p. 190-191 (Google Books); Harriet Silvester Tapley, compiler, *Geneology of the Tapley Family* (Privately Printed, Danvers MA, 1900), p. 181 (Google Books); *The Albany Directory for the Year 1859* (Adams, Sampson & Co., Albany), p. 165 (Google Books). For his lecture on "Popular Lecturing," see: *First Annual Report of the Albany Young Men's Christian Association* (1858) (http://www.forgottenbooks.com/readbook_text/Annual_Report_1858). Obituary: *The Daily Record-Union* (San Francisco), December 29, 1881.

55. "Lectures on Astronomy for Families," *New York Times*, January 12, 1860; "The Wonders of Creation," *New York Times*, April 28, 1860, p. 6; "Mr. Enoch Williams will Lecture on Astronomy…" *Brooklyn Daily Eagle*, February 16 and 18, 1861, p. 2.

56. Basic biographical information on Enoch Williams comes from genealogical information compiled by his great-great-great granddaughter, Kimberly Paul, and conveyed in emails.

57. *Brooklyn Daily Eagle*, October 22, 1859, p. 3.

58. *Brooklyn Daily Eagle*, November 3, 1859, p. 3.

59. "Lectures on Astronomy for Families" (note 55).

60. Use of mechanical slides: *Rockland County Messenger*, July 14, 1859, p. 2. Use of calcium light lantern: *Brooklyn Daily Eagle*, February 18, 1861, p. 2.

61. *Rockland County Messenger*, July 21, 1859, p. 2.

62. McAllister ad., *Christian Observer*, January 4, 1851, p. 4.

63. For a detailed discussion of the Langenheim and Briggs firms, see Barber, Ph.D. dissertation (note 4), pp. 73-80. See also entries for Langenheim and Briggs, *Encyclopaedia of the Magic Lantern* (Magic Lantern Society, London, 2001).

64. For the use of a limelight lantern by Dionysius Lardner, see: "Dr. Lardner's Lectures," *Charleston Courier*, December 19, 1842, p. 2. For the early history of the stereopticon, see: Kentwood D. Wells. 2008. What's in a name? The magic lantern and the stereopticon in American periodicals 1860-1900. *The Magic Lantern Gazette* 20 (3):3-19; Kentwood D. Wells. 2011. The stereopticon men: on the road with John Fallon's stereopticon, 1860-1870. *The Magic Lantern Gazette* 23 (3):2-35.

65. On John Curwen, see: http://www.asylumprojects.org/index.php?title=John_Curwen. On Dr. Kirkbride's use of magic lanterns, see: George S. Layne. 1981. Kirkbride-Langenheim collaboration: early use of photography in psychiatric treatment in Philadelphia. *Pennsylvania Magazine of History and Biography* 105:182-202; Emily Godbey. 2000. Picture me sane: photography and the magic lantern in a nineteenth-century asylum. *American Studies* 41:31-69; Beth Haller and Robin Larsen. 2005. Persuading sanity: magic lantern images and the nineteenth-century moral treatment in America. *Journal American Culture* 28:259-272. On Rev. Parker, see *Zion's Herald*, July 2, 1868.

66. Wells, The stereopticon men… (note 64). Henry Ward Beecher was a great proponent of "rational amusements," and gave one of his early public lectures on the subject. See: "Rational Amusements. Lecture by Rev. Henry Ward Beecher," *Brooklyn Daily Eagle*, January 28, 1867, p. 2; Applegate, *The Most Famous Man in America* (note 32).

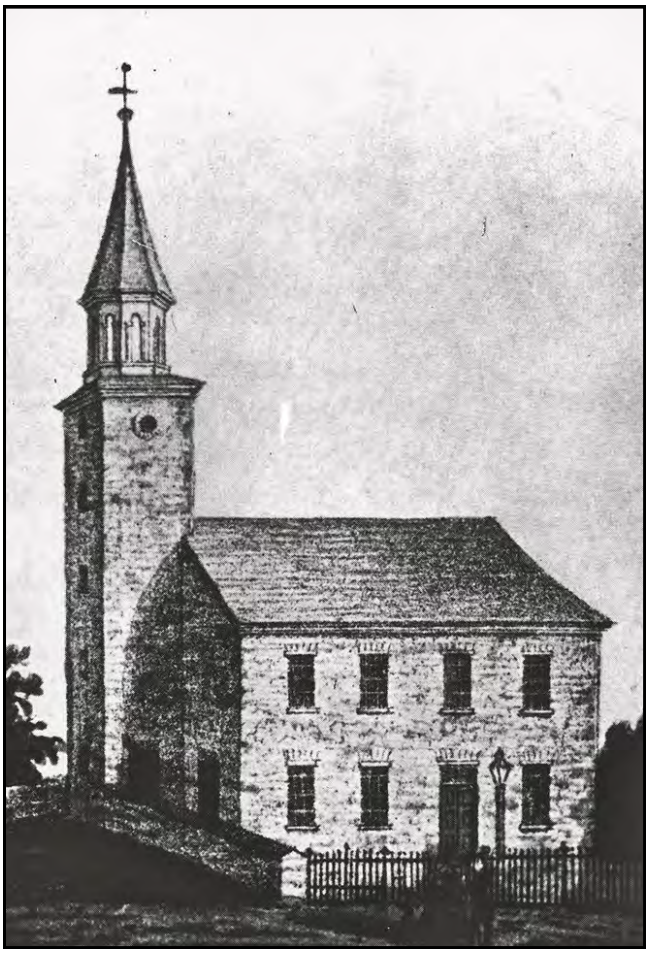


Fig. 34. German Reformed Church of Hagerstown, Maryland in 1774 (now Zion Reformed United Church of Christ), site of a magic lantern show in 1841 (see Table 1). *Wikipedia*

Fig. 35. St George's United Methodist Church Philadelphia (the oldest Methodist church in the United States), site of a magic lantern show in 1842 (see Table 1). Originally St. George's Methodist Episcopal Church.

Wikipedia

Appendix 1. Newspaper announcements of magic lanterns in American churches 1860-1869. ML and ST in the Subject column indicates term used in announcement (magic lantern or stereopticon).

Year	Date	City	Church	Presenter	Venue/Beneficiary	Subject	Source
1860	Jan 11	New York	M. E. Church	Enoch Williams	Sunday school scholars	Astronomy (ML)	*New York Times* 1/12/1860
1860	Apr 30	New York	Allen St. M. E. Church	Enoch Williams	Sunday school	Wonders of Creation (ML)	*New York Times* 4/28/1860
1860	May 21	Lebanon PA	M. E. Church	Rev. J. W. Langley	Benefit of M. E. Sunday school	Temperance (ML)	*Lebanon Advertiser* 5/16/1860
1860	Sept 25	San Francisco		Rev. Dr. Kirkpatrick		Astronomy (ML)	*San Francisco Bulletin* 9/29/1860
1860	Nov 29	Philadelphia	Spring Garden Institute	Rev. G. A. Schryock		Bible history (photographic slides) (ML)	*Philadelphia Inquirer* 11/29/1860
1860	Dec 25	Brooklyn NY	Bethel Mission Sabbath School	Mr. Tupper and Mr. Bliss	Sunday school Christmas Festival	Entertainment for children (ML)	*Brooklyn Daily Eagle* 12/26/1860
1861	Jan 3	Philadelphia	4th Baptist Church		Benefit of Mission School	ML dissolving views	*Philadelphia Press* 1/2/1861
1861	Jan 8	Philadelphia	St. Paul's M. E. Church		Sunday school	Scripture & dissolving views (ML)	*Philadelphia Public Ledger* 1/8/1861
1861	Feb 18	Brooklyn NY	Centenary M. E. Church	Enoch Williams		Astronomy (ML)	*Brooklyn Daily Eagle* 2/16/1861
1861	Apr 2	Philadelphia		E. H. Toland	Benefit of St. George's M. E. Sunday School		*Philadelphia Public Ledger* 3/30/1861
1861	Dec 25	Brooklyn NY	Bethel Mission Sabbath School	Andrew Smith, superintendent	Sabbath School Christmas Festival	Scriptural scenes (ML)	*Brooklyn Daily Eagle* 12/26/1861
1862	June 5	Oakland CA	First Congregational Church		Benefit Sabbath School Library Fund	Magic lantern exhibition (ML)	*San Francisco Bulletin* 6/7/1862
1862	Sept 2	San Francisco	Howard St. Presbyterian Church		Benefit Sabbath School Library Fund	Entertainment for children (ML)	*San Francisco Bulletin* 9/1/1860; 9/2/1860
1862	Nov 26	Springfield VT	Springfield Wesleyan Seminary	Rev. S. H. Colburn		Elements of National Greatness; The War (ML)	*Vermont Journal* (Windsor VT) 11/29/1862
1863	Jan 27	Bel Air MD	Presbyterian Church			Entertainment for children (ML)	*North American* (Bel Air MD) 1/23//1863
1863	Feb 23	New York	Allen St. M. E. Church	Prof. Speer	Benefit of Sabbath School	Scriptural scenes, history of the rebellion (ML)	*New York Times* 2/21/1863
1863	May 1	Harrisburg PA	State Lunatic Asylum	Dr. Curwen	For Sabbath school students of Locust St. M. E. Church	Scenery, cities, remains of cities, castles, monuments (ML)	*Evening Telegraph* (Harrisburg PA) 5/2/1863
1863	June 1	Harrisburg PA	State Lunatic Asylum	Dr. Curwen	For Sabbath school students of New School Presbyterian Church	Entertainment for children (ML)	*Daily Patriot and Union* (Harrisburg PA) 6/4/1863
1863	June 2	Harrisburg PA	State Lunatic Asylum	Dr. Curwen	For Sabbath school students of Old School Presbyterian Church	Entertainment for children (ML)	*Daily Patriot and Union* (Harrisburg PA) 6/4/1863
1863	July 29	Harrisburg PA	Episcopal Church	William H. Buehler and Dr. Curwen	Sunday school students	Entertainment for children (ML)	
1863	Nov 19, 20	Brooklyn NY	Plymouth Church	Fallon's stereopticon		Photographic slides (ST)	*Brooklyn Daily Eagle* 11/17/1863
1864	Jan 19	Philadelphia	Calvary Church		Benefit of Sunday School	Entertainment for children (ML)	*Philadelphia Inquirer* 1/18/1864

Appendix 1 (continued)

1864	July 18	Harrisburg PA	State Lunatic Asylum	Dr. Curwen	For Sunday school students	Entertainment for children (ML)	*Pennsylvania Daily Telegraph* (Harrisburg PA) 7/19/1864
1864	July 20	Philadelphia	Central Presbyterian Church	William F. Johnson		Civil War scenes (ML)	*Christian Recorder* 7/16/1864
1865	June 9	Brooklyn NY	Plymouth Church	Mr. Huntington	Church Festival	Civil War views (ST)	*Brooklyn Daily Eagle* 6/10/1865
1866	Dec 20 -24	Cincinnati OH	7th St. Congregational Church		Church Festival	Magic lantern and stereopticon exhibition (ML, ST)	*Cincinnati Daily Gazette* 12/20/1866
1867	Feb 19	Boston	Park St. Sabbath School	George W. Coburn		Magic lantern views (ML)	*Boston Daily Journal* 2/21/1867
1867	May 24	Memphis TN	Grace Church		Church Festival	Dissolving views, castles, Ft. Sumter, other photographic views (ML)	*Memphis Daily Avalanche* 5/24/1867
1867	Oct 16	Brooklyn NY	Plymouth Church		Sunday School Festival	Paris exhibition, other photographic views (ST)	*Brooklyn Daily Eagle* 10/14/1867 10/17/1867
1868	Apr 23 -24	Albany NY	Broadway M. E. Church	J. S. Ostrander	Benefit of Sunday school	Photographic views of Bible lands (ST)	*Albany Evening Journal* 4/20/1868
1868	June 12-16	Baltimore	Mt. Zion Episcopal Church		Ladies' Church Fair	Magic lantern and dissolving views (ML)	*Baltimore Sun* 6/15/1868
1868	June 14	Baltimore	Warren St. Chapel			Magic lantern show (ML)	*Baltimore Sun* 6/15/1868
1868	Aug 15	Leavenworth KS		Mr. Somerby		Bible stories, comic slides for children (ST)	*Leavenworth Bulletin* 8/16/1868
1868	Dec 14	Brooklyn NY	Clinton Ave. Baptist Church	W. E. James		Holy Land (ST)	*Brooklyn Daily Eagle* 12/15/1868
1868	Dec 16	Brooklyn NY	Franklin Ave. Presbyterian Church	W. E. James		Holy Land (ST)	*Brooklyn Daily Eagle* 12/15/1868
1868	Dec 27	New York	Allen St. Presbyterian Church		21st anniversary of Sunday School Missionary Society of the church	Stereopticon exhibition (ST)	*New York Evangelist* 12/24/1868
1869	Jan 14	Providence RI	Central Baptist Sabbath School		Sunday School Festival	Scriptural scenes, other illustrations (ML)	*Providence Evening Press* 1/15/1869
1869	Mar 26	Philadelphia	YMCA Hall	O. H. Willard		Stereopticon exhibition (ST)	*Philadelphia Inquirer* 3/26/1869
1869	May 2	Providence RI	Christ Church Sunday School	Mr. Kent, superintendent of Sunday School	Sunday School Festival	European travel photos (ML)	*Providence Evening Press* 5/3/1869
1869	May 25-26	Albany NY	Calvary Baptist Church			Yosemite, Big Trees of California (ST)	*Albany Evening Journal* 1/20/1869 (also 1/21, 22. 24. 25. 26)
1869	July 1	San Francisco	Trinity Church Sunday School			Not specified (ML)	*San Francisco Bulletin* 6/24/1869
1869	Dec 11	Cambridge MA	Stearns Chapel Congregational Sunday school		Sunday School Festival	Scenes from *Exodus* (ML)	*Boston Recorder* 1/21/1869

Jessica Skwire Routhier, Kevin J. Avery, and Thomas Hardiman Jr. 2015. *The Painters' Panorama: Narrative, Art, and Faith in the Moving Panorama of the Pilgrim's Progress*. University Press of New England, Lebanon, New Hampshire. ISBN 978-1611686630. 164 pages. $35.00 (hardcover).

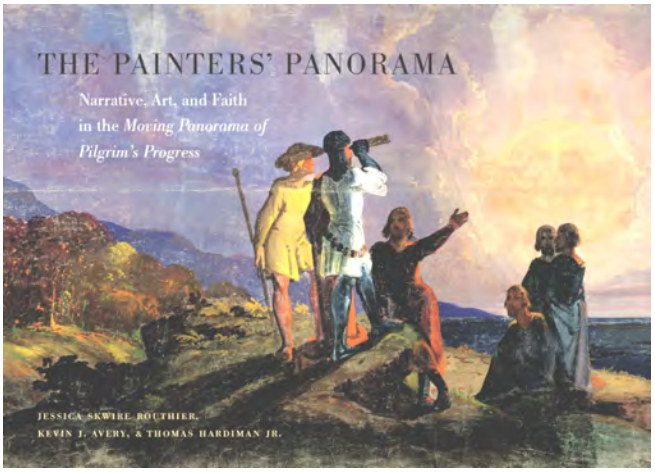
"Bunyan's allegory of the Pilgrim's Progress has been, for the first time in this or any other country, illustrated by a series of panoramic paintings…it is much to be regretted that the impress has been made upon a material so perishable as canvass." *Brooklyn Eagle*, April 3, 1851

In fact, this panorama was made on a material more perishable than canvas: it was painted in distemper on muslin, the tools of the 19th century scenic artist. This makes its survival all the more remarkable. Donated to Saco, Maine's York Institute in 1896, it was placed in the museum's basement—two large rolls of painted fabric, never catalogued or labeled, until it was rediscovered a century later, in 1996. A Save America's Treasures grant in 2009 enabled the complete conservation of the painting, the creation of a digitally printed replica that can be "performed," and an exhibition of the restored panorama in Maine.

The large, stationary panorama, most often depicting battles or city scenes in a circular rotunda, had been invented in the late 18th century. Carefully painted in oil on canvas, the panorama surrounded viewers standing on a circular viewing platform; they could see neither the top nor bottom of the painting, which gave the sensation of "being there." The moving panorama did not require a purpose-built building; it was portable, and could be brought to theaters or halls in cities or small towns, which made it tremendously popular in 19th century America. Painted on rolls of muslin or cotton sheeting, usually 8 to 10 feet high, the panorama was wound on large spools and unrolled before the audience. A narrator on stage described the events being shown, music on the piano or organ usually accompanied the unrolling, and special effects were sometimes added. Journeys showing miles of scenery and current events (the Gold Rush in California, Arctic exploration, Civil War battles, for example) were most common; panoramas with Biblical subjects were popular, as they could overcome the aversion of some who would not attend a "theater."

A moving panorama from Europe was shown in New York's Niblo's Garden in 1830, but it was the huge success of John Banvard's "3 mile long" painting of the Mississippi River in the 1840s that made every painter, scene painter or sign painter long to paint his own panorama and make his fortune. The result, as one magazine wrote, has "been the fruitful parent of a multitude of staring and impudent productions, which it were almost a libel upon Art to call pictures." Author Charles Dickens, after seeing a panorama described by a pedantic lecturer wrote, "I systematically shun pictorial entertainment on rollers." Advertisements for moving panoramas often assured would-be viewers that the painting was no "mere distempered daub," but a work of art.

The *Pilgrim's Progress*, or *The splendid Moving Mirror of the Bunyan Tableaux*, differed from many other moving panoramas. It illustrated John Bunyan's *Pilgrim's Progress*, a 17th century allegory with which most of its viewers would have been familiar; the audience might also have been familiar with black and white illustrations from the book, which, due to the religious revival in the early 19th century, had appeared in many illustrated editions. Now they could see "the story in color" (as broadsides advertised) and in motion.


THE PAINTERS' PANORAMA
Narrative, Art, and Faith
in the Moving Panorama of
Pilgrim's Progress
JESSICA SKWIRE ROUTHIER,
KEVIN J. AVERY, & THOMAS HARDIMAN JR.

Unlike most other panoramas, the *Pilgrim's Progress* could claim a connection to "high" art: it was painted by well-known painters Edward May and Joseph Kyle, both members of the National Academy of Design. Kyle had painted at least nine panoramas. May and Kyle solicited designs for scenes for the panorama from fellow artists, and painters Daniel Huntington, Frederic Church, Jacob Cropsey, Felix Darley, Jacob Dallas and Peter Duggan all contributed.

The *Pilgrim's Progress* was a huge success: after opening in New York's Washington Hall in November, 1850, it was exhibited to full houses for six months, much longer than the usual moving panorama show; it is estimated that one third of New York's population saw it during that time. This success led to the creation of a second version of the painting; the two panoramas toured different parts of the country. In March 1867, the *Bunyan Tableaux, Pilgrim's Progress*, "the largest panorama in the world," returned to New York and was shown at Union Hall, Broadway and 23d Street. In late September, now renamed "The Pilgrim," it opened at Bunyan Hall, a converted church. A hidden chorus performed; there were "floating figures" in the transformation scene, perhaps projected by a magic lantern. The popularity of the moving panorama waned, however, and in 1887, one panorama of the *Pilgrim's Progress* was advertised in the *New York Herald* as "for rent or sale very cheap; everything complete."

The Painters' Panorama traces the "progress" of the panorama: the creation of the painting, its travels, its rediscovery and the efforts by a dedicated group of people to preserve the painting and again bring it before an audience. The many color plates show the scenes in the panorama, and fold out color plates show sections of the painting. The book ends with a wonderful photograph showing a father holding the hand of his young daughter as they walk past the restored panorama on display in one of the 19th century buildings of the former Pepperell Mills in Biddeford, Maine. The New England textile factory workers, the "mill girls," of Biddeford, could have seen the original *Pilgrim's Progress* panorama when it visited the town in 1858; it seems to have remained in the area, ultimately ending up in the basement of the York Institute. That this rare survivor could be viewed so many years later is a tribute to all involved.—**Suzanne Wray**

Top: Copper plate slider of Biblical scenes made by Carpenter and Westley, with characteristic mahogany frame, the type of slide widely used in American churches and Sunday schools from the 1820s to the 1860s.

Bottom Three: Scenes from the life of Christ from Carpenter and Westley copper plate sliders.

Erkki Huhtamo collection

Above: Adam and Eve expelled from the Garden of Eden, a scene from a copper plate slider by Carpenter & Westley. This type of slide was widely used in American churches and Sunday schools before 1860.

Erkki Huhtamo collection

Front cover: Jesus walking on water at the Sea of Galilee. Carpenter & Westley copper plate slider.

Erkki Huhtamo collection